

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ' as שׁ and שׂ (compare also שׁשׁ and שׂשׂ an old man).—(b) with the harder palatal פ; see פֶּדָה and פָּדָה; פֶּדָה and פָּדָה; פֶּדָה and פָּדָה; פֶּדָה and פָּדָה, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals פ (ח) and פ (ח), as חָלָד, חָלָד, חָלָד a mole; חֶבֶר the river Chebar; חֶבֶר חֶבֶר cheese; חֶבֶר חֶבֶר a young lion, חֶבֶר and חֶבֶר to surround.

פ, before monosyllables and barytones often פ (Lehrg. § 151, 1); with suff. פֶּה, פֶּה, פֶּה (with the other pers. pronouns there is put פֶּה, פֶּה, which see).

(A) adv. of quality, abbreviated from פֶּה (like פֶּה for פֶּה and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb פ as having sprung from פ properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſchaffen), like *ὡς* from the relative *ὅς*, also *ὅσον, ὅλον* adv. from the relatives *ὅσος, ὅλος*; *ut, uti*, from *uti*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonstr. pron. *thus, so, in this manner*, Gr. *ὡς*. Hence repeated פ...פ as...so; how...thus; when two things are compared with each other (old Germ. *so...so*, for the common *wie...wie*). Lev. 7:7, פֶּה פֶּה "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὡς...ὡς*; Gen. 44:18, פֶּה פֶּה "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, "all the congregation shall stone him פֶּה פֶּה as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4, *how great, so great, quantus, tantus; qualis, talis* (*ὅσος, ὅσος...ὅλος...ὅλος*); Josh. 14:11, פֶּה פֶּה "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὡς...ὡς*, Il. i. 512. More fully expressed פ...פ Ps. 127:4; Joel 2:4; also in the later [?] Hebrew פ...פ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere יָדַע Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the

wind, יָדַע יָדַע and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (*in nigrum*), hence, when numbers, or measure of space or time are expressed in round numbers *about*, Gr. *ὡς (ὡς πενήκοντα)*, *ὡσεύ, ὅσον*; German *ungefähr, etwa*. 1 Ki. 22:6, פֶּה פֶּה "about four hundred men." Ex. 19:37; Ruth 2:17, פֶּה פֶּה "about an ephah of barley." Nu. 11:31, פֶּה פֶּה "about one day's journey." Ruth 1:4, פֶּה פֶּה "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, פֶּה פֶּה "about midnight." Ex. 9:18, פֶּה פֶּה "to-morrow about this time." Dan. 9:21, פֶּה פֶּה "about the time of the evening sacrifice." (In these examples פ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) פֶּה פֶּה like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, פֶּה פֶּה like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, פֶּה פֶּה "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare פֶּה to experience the same as—p. CCXXII, A, and פֶּה under the word פֶּה); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—

(a) A substantive with פ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, פֶּה פֶּה " (an appearance) like the appearance of a man, (something) like a human form," (*etwas*) *wie eine Menschengeſtalt*. Deut. 4:32, "has there been פֶּה פֶּה anything like this great thing?" Gen. 41:38, פֶּה פֶּה "can we find (a man) like this man?" such a man. So פֶּה פֶּה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, פֶּה פֶּה "who has heard such a thing, who has seen such things?" Job 16:2; also פֶּה פֶּה (what) *is like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. פֶּה פֶּה *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; פֶּה פֶּה id. 2 Sam. 17:15.—(b) פ may be added pleonastically to verbs of similitude, פ פֶּה like the Germ. *ähnlich ſeyn wie jem.*—

(1) As to the article being frequently put after  $\text{כִּי}$  denoting comparison, see above,  $\text{ה'}$  art. 2, c, p. CCXII, A.

(2) according to, after, secundum (*kará*), denoting agreement with some rule, standard, or model. Gen. 1:26,  $\text{כְּדִמּוּתֵנוּ}$  "according to our likeness." 4:17, "and he called the name of the city  $\text{כְּנֹחַח}$  after the name of his son Enoch." Joshua 6:15,  $\text{כְּמִשְׁכַּח הַזֶּה}$  "after this manner." 2 Ki. 1:17,  $\text{כְּדָבָר הַזֶּה}$  "according to the word of the Lord." 1 Sa. 13:14,  $\text{כְּלִבּוֹ אִישׁ}$  "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah  $\text{כְּצִדְקָתוֹ}$  "according to his righteousness," i.e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare  $\text{כִּי}$  according to the hand of, i.e. bounty, under  $\text{י'}$  let. cc. Also in this signification in the apodosis there follows  $\text{כִּי}$ . Gen. 6:22,  $\text{כִּי עָשָׂה בְּנֵי אֱלֹהִים בְּיוֹם הַהוּא}$  "as he did, at that day, at this time, now" (see  $\text{י'}$  lett. d. e);  $\text{כִּי}$  at one moment, Nu. 16:21;  $\text{כִּי}$  for a little while.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. *um*, in the phrase *um drei Uhr*, which, not only means about three o'clock, but also three o'clock itself. So  $\text{כִּי}$  stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore to be *so in a very high degree*. (*Caph veritatis* was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive*.) The Greeks and Romans use in this sense the particles  $\omega\varsigma$ ,  $\delta\sigma\sigma\upsilon$ , *quam* prefixed to the superlative,  $\omega\varsigma$   $\beta\acute{\epsilon}\lambda\tau\iota\sigma\tau\omicron\varsigma$ ,  $\omega\varsigma$   $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$ ,  $\delta\sigma\sigma\upsilon$   $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$ , *quam excellentissimus, quam celerrime*, but also, more rarely to the positive,  $\omega\varsigma$   $\alpha\lambda\eta\theta\omega\varsigma$ , Germ. *wie* (nur irgend möglich) *was er, so wahr als möglich, was gemüthlich*  $\acute{o}$   $\acute{\kappa}\acute{\upsilon}\rho\omicron\varsigma$  (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *lutissimè*, Cic. Verr. vi. 25 (see Passow, under the words  $\omega\varsigma$ ,  $\delta\sigma\sigma\upsilon$ , Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form. — (a) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2,  $\text{כִּי הוּא אִישׁ אֱמֻת וְיָרֵא אֶת־הָאֱלֹהִים מְרִבִּים}$  "for he was a man faithful to the highest degree (so

trou als möglich) and fearing God more than many."

1 Sa. 10:27,  $\text{וַיְהִי כְּמִתְרִישׁ}$  "he was so quiet," *er benahm sich ganz ruhig*. Num. 11:1,  $\text{וַיְהִי הָעָם כְּמִתְאָנְנִים רַע}$  "and the people were so complaining of evil," *wie Leute nur thun können, die ein großes Unglück bejammern*, i.e. complained most bitterly, Hos. 11:4. — (b) it is prefixed to adverbs  $\text{כְּמַעַט}$  how very little ( $\delta\sigma\sigma\upsilon$   $\acute{o}\lambda\lambda\gamma\omicron\nu$ ), Pro. 10:20;  $\text{כְּמִעוֹט}$  a remainder so small, Isa. 1:9; in like manner  $\text{כְּרָנֵעַ}$  Ps. 73:19;  $\text{כְּרָנֵעַ}$  Isa. 26:20, how very speedily. — (c) to substantives Isa. 1:7,  $\text{כְּשִׁמְמָה כְּהַחֲרָב וְכִי}$  "a desolation such as ever was wrought by enemies," *wie nur irgend Feinde verheeren können*. It is once thus prefixed to the subject. Lam. 1:20,  $\text{כְּמִתְרִישׁ הָרֵב בְּבֵית כְּנָנִי}$  "without, the sword destroys; within, the pestilence;" i.e. the pestilence destroys with the utmost virulence. Compare Eze 7:15, where there is a similar expression without  $\text{כִּי}$  intensive. Some other examples which I would not bring under this head, are, Job 24:14,  $\text{וְכִי לָלַח הוּא כְּנֹגֵב}$  "and by night he is as a thief," he acts the thief. Ex. 22:24,  $\text{כִּי לֹא תִהְיֶה לוֹ כְּנֹשֶׁה}$  "thou shalt not be to him as an usurer." Isa. 13:6,  $\text{כִּי כְּשֶׁר מִשְׁעָרֵי יְבוּא}$  "as a storm cometh from the Almighty," i.e. suddenly, as tempests usually rise. The letter  $\text{כ}$  is radical in  $\text{כְּמִתְרִישׁ}$  Job 3:5.

(5)  $\text{כִּי}$  prefixed to an inf. is — (a) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (als ob); Isa. 10:15,  $\text{כִּי יִהְיֶה שֶׁכֶּם אֶת־מִרְיֹוֹ}$  "as if (indeed) a staff should take up him who lifts it up." — (b) *as = often, when, as soon as*, like the Gr.  $\omega\varsigma$  for *inai* (Passow v.  $\omega\varsigma$  B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18,  $\text{וַיִּשְׁעֹב... כְּהִרְמִי קוֹלִי}$  "as I lifted up my voice..." (so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10,  $\text{וַיָּבֹאוּ אֲרֹן אֱלֹהִים וַיִּשְׁעִי}$  "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30,  $\text{וְעַתָּה כְּבֹאִי אֵלַי}$  "and it will be as (if, when) I go to my father... and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20,  $\text{כִּי יִשְׁתַּחֲוֶה הַמִּשְׁכָּב}$  "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

$\text{כִּי}$  is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1,  $\text{כִּי יִתְרַחַקוּ}$  "as his strength increased;" Isa. 23:5,  $\text{כִּי יִשְׁמַע צֹר}$  "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29,  $\text{כִּי יָדָה בְּמִשְׁבֵּי יָדוֹ}$  "as he drew back his hand:" Gen. 40:10.

(C) **כֹּ** is also rarely a conj. i. q. **כֹּ** so that it is prefixed to a whole sentence; Isa. 8:23, **כֹּ** **נֶעֱתָה הָרָאשׁוֹן** "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **כֹּ** **נֶעֱתָה**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **כֹּ** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrs. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix **כֹּ** after **כִּי**, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

**כֹּ** Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. **כֹּ** **נֶעֱתָה** Hebr. **כֹּ** **נֶעֱתָה** *as if this, i.e. so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. **כֹּ** **נֶעֱתָה** *as, when*, see **כִּי**.

**כֹּ** (Aram. **כֹּ**, **כִּי**) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to (that) which*, hence—(a) *according as, as much as*. Gen. 34:12, "and I will give **כֹּ** **נֶעֱתָה** *as much as ye shall ask from me;*" 1 Sa. 2:16. —(b) *according to what manner*, i. q. *as, like as*, i. q. **כֹּ** A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, **כֹּ** **נֶעֱתָה** *as God had commanded him;*" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee **כֹּ** **נֶעֱתָה** *as they fled formerly*"); —(c) *because* (bemengemä ßaß). Num. 27:14, **כֹּ** **נֶעֱתָה** *"because ye have rebelled against me;"* 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix **כֹּ** in such phrases as **כֹּ** **נֶעֱתָה** corresponds with this. Very often **כֹּ** **נֶעֱתָה** answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה**, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare **כֹּ** Conj. No. 4); Job 10:19, **כֹּ** **נֶעֱתָה** *"I should be as though I had not been;"* Zec. 10:6.

(3) *as, so as, of time*, i. q. **כֹּ** prefixed to infinitives, Germ. *wie, fömie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, **כֹּ** **נֶעֱתָה** *"and when he drew near to the camp."* Gen. 29:10; 1 Sam. 8:6; Exodus 7:11; Est. 4:16, **כֹּ** **נֶעֱתָה** *"when I shall perish, I perish,"* menn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4:17, "when (if) **כֹּ** **נֶעֱתָה** shalt go to the house of God." 5:3, "when thou shalt vow a vow."

**כֹּ** or **כֹּ** (see Syr. and Arab.) fut. **כֹּ** **נֶעֱתָה** TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Ps. 69:30; Job 14:22; pain is attributed to a corpse, followed by **כֹּ** of cause. (Syr. **כֹּ** *to be in pain, to be sorrowful*. Arab. **כֹּ** *to be sorrowful*).

HIPIL — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict, i.e. to mar, to destroy*. 2 Kings 3:19, **כֹּ** **נֶעֱתָה** *"and ye shall mar every good piece of land with stones"* cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀχρηώσσετε. By a similar figure an untilled field is called dead (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers **כֹּ** **נֶעֱתָה** to be put by a Syriacism for **כֹּ** **נֶעֱתָה** from the root

**כֹּ** Syriac **כֹּ** *to harm*, which, however, it is not necessary to suppose.)

Derived nouns, **כֹּ** and —

**כֹּ** m. (Tzere impure) constr. **כֹּ** (Isa. 65:14), *pain of body*, Job 2:13; 16:6; and *sorrow of mind* (with the addition of **כֹּ**), Isa. loc. cit. (Germ. Schmerz).

**כֹּ** unused in Kal, properly TO REBUKE, TO REBUKE, like the Syr. **כֹּ**, hence *to become fearful, faint-hearted, to be sad*, compare **כֹּ** **נֶעֱתָה**

to be faint-hearted, Arabic **כֹּ** *to be sad*, **כֹּ** faint-hearted, **כֹּ** to terrify, to restrain, intrana Med. E. to be fearful, faint-hearted.

HIPIL, *to make sad, faint-hearted, to afflict*, with the addition of **כֹּ** Eze. 13:22.

NIPHAL — (1) *to be rebuked*, followed by **כֹּ** *to be cast out, expelled*. Job 30:8, **כֹּ** **נֶעֱתָה** *"they are cast out of the land."* (Dagesh euphon. in Caph.) [In Thes. this passage is referred to **כֹּ**, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence —

**כֹּ** m. *sad, unhappy*. Plur. **כֹּ** Ps. 10:26 קרי. But the **כֹּ** is preferable, see **כֹּ**.

[**כֹּ** see **כֹּ**.]

**נבב** an unused root, see **נבב**; see also **נבב**

Hiph'l. [“Arabic **نَبَّ**, **أَثَبَ** to roll up, round, **نَبَّ**: globe, Syr. **نَبَّ** a ball.”] [Derivatives, **נבב**, and pr.n. **נבב**.]

**נבב** & **נבב** (Jud. 20:34) fut. **נבב**.

(1) TO BE HEAVY (**Æthiop.** **ሰበሰበ**: id. In Arabic there is but one trace of this signification in **كَبَدَ** Conj. III. to bear up under any thing, to endure adversity [“and so in Syr. **كَبَدَ** to be indignant, angry”]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. **βαρύς**, Germ. **gerichtig**), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **לֹא נִבְּרָה עָלֶיךָ** “lest we should be burdensome to thee;” compare 14:26. **נִבְּרָה יְיָ** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρεια** **χείρας**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **על** 1 Sa. 5:6. Job 23:2; **יְיָ נִבְּרָה עָלַי** “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **נ** letter *f*. (In Arabic also verbs of weight, such as **كَبَر**, **ثَقَلَ** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **נָשָׂה**). In like manner verbs of fatness are applied to indolence; compare **חָלַב**, **חָלַב**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **ל** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23; **לֹא נִבְּרָה לְךָ** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18 Isa. 58:13.

HIPHL—(1) to make heavy, e. g. a yoke, 1 Ki. 19:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עָלָה** sc. **עָלָה** laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְּרָה** a glorious name, Deut. 28:58 Pl. **נִבְּרוּ** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **ב** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24; **מַעְיָנוֹת נִבְּרָה מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **אֶרֶץ נִבְּרָה** “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

**נבב** const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. **eine schwere Menge**; Lat. **graves pavorum greges**. Varr.); **חֵיל נִבְּרָה** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (**ære gravis**), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**brütend**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4; **נִבְּרָה** “(a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كَبِد**, **كَبِد**, **كَبِد**), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לְאֶרֶץ נִבְּרָה** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

**נְבֻדָּה** adjective, everywhere fem. נְבֻדָּה for נְבֻדָּה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נָבִי**—(1) *heaviness* (of a weight), Prov. 27:3.  
(2) *vehemence*, e. g. of fire, Isa. 30:27.  
(3) *multitude*, Nah. 3:3.  
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.  
**נְבִיזָה** f. *heaviness, difficulty*, Ex. 14:25.

**נָבָה** TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **كَبَا** to cover a fire with ashes, not quite to extinguish, but **خَبَا** is to be extinguished. The primary idea is that of covering over, hiding, compare **חָבָה**, **חָבָה**. To this answers the Gr. *σβίω*.)

PIEL, to *extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldst perish. Compare 2 Sa. 14:7, and above, see **נִהַלֵּךְ**, page CLXVII, B.

**נְבִיזָה** m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Ps. 19:2; 79:9; 96:8. And thus, **נְבִיזָה יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. **מִלְךְ הַנְּבִיזָה** the king of majesty, of glory, used of God, Ps. 24:7, 8, 9 [The person of the Son]; **כִּסֵּא נְבִיזָה** a throne of glory, 1 Sa. 2:8; **נְבִיזָה הַלְבָנוֹן** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **נְבִיזָה יְהוָה** (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יִתְרָה** (if it be not i. q. **קֶבֶד** prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Ps. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נֶפֶשׁ**). Gen. 49:6, **בְּקִהְלָם אֵלֵינוּ** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

**נְבִיזָה** see **נְבִיזָה**.

**נָבִיל** [*Cabul*], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in *Ant.* viii. 5, § 3, probably making a conjecture from the context, says *μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **נָבִיל** is the same as **נָבִיל** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl **كابل** see Rosenmüller. *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

**נָבִיל** ("bond," from the root **נָבִיל** [In Thes. "cake, from **נָבִיל**"], [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **נָבִיל** 1 Ch. 2:49.

**נָבִיל** m. adj.

(1) *great, large* (Arab. **كَبِير**). **מַיִם נְבִירִים** great waters, Isa. 17:12; 28:2; **נְבִירִים מַיִם** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נָבִיל** No. 2.

**נָבִיר** m. a plaited *mattress*, from the root **נָבִיר** No. 1. 1 Sam. 19:13, 16, **נָבִיר עֲזִים** "a mattress made of woven goats' hair."

**נָבִל** an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root **נָבִל** and **נָבִל**; also **נָבִיר**, **נָבִיר**. Hence the quadriliteral **נָבִיל** which see; also pr. n. **נָבִיל** and—

**נָבִל** pl. const. **נָבִיל** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

**נָבִן** an unused root, Talmud, *to bind, to bind together*, i. q. **נָבִל**, Syr. *to gird*. Hence the pr. n. **נָבִן** [in Thes. from **נָבִן**], **נָבִן**.

**נָבַשׁ** pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נָבִשׁ**; as to the syllable **בַּשׁ**, which is primary in this root, see under **בַּשׁ** p. CVIII, A), hence to *wash garments* by treading on them when under water. It differs from **נָבִשׁ** to wash (the *body*), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נָבִשׁ** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήρ, καθαρεύς*, one who cleanses soiled garments, and fills new ones. See Schneider, *Ind. ad Scriptt. Rei Rusticæ*, p. 385. Sch. tzen, *Trituræ et Fulloniæ Antiquitates*, Lips. 1763, 8.

PIEL נבם and נבם — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. נבם i. q. נבם Mal. 3:2.

(2) Metaph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. נבם Lev. 13:55, 56.

נבע an unused root, like the cogn. נבע and נבע to be *high*, specially with a round form as a tumour, cup, head. Hence נבע helmet.

נבר unused in Kal — (1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. נבל and the roots therewith compared (also נבר No. II). Hence נבר plaited mattress, נבר sieve, נבר coarse cloth, נבר net work. Like many other words of twisting, plaiting, binding (נבר, נבר, נבר), it is applied to *strength* and *magnitude*. Hence —

(2) to be *great*, to be *much*, also to be *long*, *continual*, see נבר, נבר. (Arabic كبر to be great, powerful, كبر to grow up, to be advanced in years,

Syr. نبر to increase, to grow up, Æth. ከብረ: to be glorious, illustrious.)

HIPHL, to make *much*, to *multiply*, Job 35:16. Part. נבר subst. (of the form נבר) *abundance*, with ל prefixed, נבר i. q. נבר *plentifully, much*. Job 36:31.

Derived nouns, see, under Kal No. 1, also נבר and those which immediately follow.

נבר pr. subst. *length* of space, *continuance* of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called נבר (which see), Greek and Latin *Chaboras*. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (نبر), while on the other hand נבר (نبر) agrees with the Arabic. Although each form affords a suitable etymology (נבר joining together, and נבר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. *already*, *long ago*, *formerly*, *now* (langft). Eccl. 1:10; 3:15; 4:2; 9:6, 7. (Syr. نبر long ago already).

נבר f. a *sieve*. Am. 9:9. Root נבר No. 1.

נבר [only in const. נבר] f. pr. *length* (from נבר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. נבר, נבר, נבר; Ch. נבר

a long time, specially a year, נבר, נבר, a short time, specially an hour; Germ. *Ufer Sand, ein Waß Wein*, Lat. *pondo*, whence *pfund*). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, *ἰσπώδιστος*, which is either *stadium* (see Hody, *De Bibl. Text. Originalibus*, p.

115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. *Syriam*, p. 27.

נבש [an unused root], pr. i. q. נבש and נבם to *subdue*, *force*, specially to *have coition*, to *beget offspring* (see נבש No. 3). Arab. كبس and transp. بکس subegit puellam. Hence —

נבש [pl. נבשים] m. a *lamb* (pr. *progeny* of sheep), specially from the first to the third year (see Bochart, *Hieroz.* i. p. 421, seq.), whence there is often added נבש the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. נבש Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (نبر a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is —

נבשה 2 Sa. 12:3, and נבשה Lev. 14:10. Nu. 6:14 [pl. נבשות, const. נבשות] a *ewe lamb*, from the first year to the third. — Rather more rarely with the letters transposed, נבש is found, but the former is undoubtedly the original form.

נבש fut. יבש — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root נבם. Zec. 9:15, יבש אבני קלע "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יבש עונותינו "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to *subject*, to *subdue* to oneself, e. g. of





faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כָּהֵן f. *healing, mitigation*, Nah. 3:19.

כָּהֵל Ch. TO BE ABLE, (kindred to כָּל, comp.

as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כָּהֵן unused in Kal. Arab. كَهَنَ and كَهَنَ Conj.

I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

כָּהֵן מִן יִתְּנוּ בְּאֵמַר הָרֶגֶל וְיִשְׁעוֹ בִּי חָאֲתֵה he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb., inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr.

כָּהֵן to be rich, opulent, כָּהֵן rich, abundant, כָּהֵן riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כָּהֵן—(1) to be or become a priest, Deu. 10:6. (Syr. כָּהֵן.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כָּהֵן קָהֵן "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כָּהֵן [pl. כָּהֵנִים], m. a priest (Syr. Chald. כָּהֵן, Ethiop. כָּהֵן id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כָּהֵן הָרֶאשׁ Ch. 19:11; 24:11; 26:20, and כָּהֵן הָרֶאשׁ Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called כָּהֵן הַמִּשְׁחָה the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כָּהֵן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָכָר a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנֵי דָוִד כָּהֵנִים הָיוּ; 1 Chr. 18:17, וַיִּבְנֵי דָוִד הָרֶאשִׁים לְיֶד הַמֶּלֶךְ, "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כָּהֵן emphat. st. כָּהֵנָּה, pl. כָּהֵנִין, Ch. i. q. Heb. כָּהֵן a priest, Ezr. 7:12, 16, 21.

כָּהֵן f. *priesthood, the office or function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כָּהֵן pl. כָּהֵנִין, Chald. a window, Dan. 6:11. Syr.

כָּהֵן Arab. كَوَّة id., and كَو an aperture in a wall. From the root כָּהֵן No. II.

כָּהֵן ἀπαξ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written כָּהֵן Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כָּהֵן a prima manu has כָּהֵן.

כָּהֵן (Milra) Ezek. 27:10, in pause כָּהֵן 38:4 const. כָּהֵן (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כָּהֵנִים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice כָּהֵן (Milra) Eze. 23:24, const. כָּהֵן (Milél) 1 Sa. 17:38 Root כָּהֵן. In this word there is a singular confusion of the segolate and penacutic form כָּהֵן with the acute כָּהֵן, which may be thus explained. Properly



each of these words was a segolate, of the form **פֶּלַע** (like the Arabic **قَبْعة** a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. **קוֹרֵשׁ** Dan. 11:30, **שׁוֹרֵק** 2 Sa. 18:9, Syr. **ܫܘܪܝܩ**), had such force in this word, that it was retained even in the pl. **בִּזְעִים** (for **בִּזְעִים**, or **בִּזְעִים** *kôvaim*), as if from the singular **בִּזְעָה**, of the form **עוֹלָה**. Hence it was that such a form (**בִּזְעָה**) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare **בִּזְעָה**, constr. **בִּזְעָה**). A longer and secondary form is found in Syr. **ܡܢܚܚܐ**. Intermediate forms, which fluctuate between the two, are **בִּזְעָה** Eze. 27:10, **בִּזְעָה** 23:24.

**בָּרַח** unused in Kal.—(I) TO BURN; Gr. *kaivō* (*καίω*); Arab. **كوى**; Syriac **ܥܠܐ** to burn in, to brand, to mark by burning, see **בָּרַח** No. II, **מִבְּרַח**, **בָּרַח**, **בָּרַח**, **בָּרַח**, also **בָּרַח**, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. **בָּרַח** a window, Arabic **كوة** an aperture, **كوة** a window. I formerly derived this from **בָּרַח** to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, **كوى** to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.  
[Derivatives, **בָּרַח**, **מִבְּרַח**, **בָּרַח**.]

**בָּרַח** *migh†*, Dan. 11:6, see **בָּרַח**.

**בָּרַח** fem. a burning, a burnt part of the body, Ex. 41:25. Root **בָּרַח**.

**בֹּרֵךְ** [conet. **בֹּרֵךְ**], m. a star, Gen. 37:9; Psal.

8.4. (Arabic **كوكب**, Syr. **ܡܠܚܬܐ**, Ethiop. **ጠዋት**: and **ጠዋት**: id.; whence denom. verb **כִּכַּב** to sparkle like a star. The root is **כִּכַּב**,

Arab. **كَبَّ**, *Ātān*. **Ḳāḥḥ**: to roll up in a ball; whence **כִּכַּב**, and **כ** being softened **כִּכַּב** prop. a globe, a ball; compare **כִּכַּב**.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. **كوكب**, often in Hariri.

**בֹּרֵךְ** TO MEASURE (like the Syr., Chald., Arab **كَل** for **كَيْل**). In Kal it occurs once, Isa. 40:12.

PILPEL **בִּלְפָּל**—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* halten, messen). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (*aushalten*), Mal. 3:2; Pro. 18:14; Jer. 30:9.—(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. **בִּלְפָּל** to be provided with food, 1 Kings 20:27.

HIPHL **הָבִיל**.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, **מִבְּרַח** “containing much.”

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

**כֹּסֶם** an unused root. Arab. **كَمَّ** Conj. II. to heap up, **كَمَّة** a heap, like the Hebr. **כִּיָּה**, which see. This root belongs to the very widely extended family of stocks **כֹּסֶם**, **כֹּסֶם**, **כֹּסֶם**, concerning which see below on the root **כֹּסֶם**.

**כֹּסֶם** (of the form **עֹנֵב**), a globe, little ball of gold (from the root **כֹּסֶם**, **כֹּסֶם** to make globular), perhaps collectively *globules*, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

**כֹּסֶם** unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHL, and the noun **כֹּסֶם**. A secondary root is the Arab. and Æth. **كَانَ**, **ኣኣ**: to exist, to be. As to **כֹּסֶם** Job 31:15; see Analyt. Ind.

PILEL **כֹּסֶם**.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. **כֹּסֶם** absol. (*zielen*), followed by **כֹּסֶם** of the mark, Ps. 21:13. Metaph. with the

omission of לָךְ (for the full form, see HIPHIL, No. 4),  
to turn one's mind to any thing, to have in one's  
mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. 123.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek.  
28:13.

**PILEL** פִּילֵל i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 39:7; Ps. 103:19; hence, *to establish*, Ps. 99:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by ? 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by ל of pers. (against any one), Ps. 7:14; *to set the face*, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(a) לִּהְיוֹת לְהַקְדִּין *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without לְב 1 Chron. 28:2, הִקְדִּינוּתִי לִבְנוֹת "I have purposed to build," Jud. 12:6.—(b) הַקְדִּין (לְב) *to apply the mind*, 1 Sa. 23:22; followed by ל of pers. (for to care for) 2 Ch. 29:36.—(c) לְבָאֵל הַקְדִּין *to direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without אֶל־יְהוָה Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. — *As* to the Inf. absol. **הִנָּה** (for **הִנֵּה**), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נָכַח Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμαρ, σταθερά μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לִפְנֵי לֹא נִכָּח עַמּוֹ "their heart was not sincere towards him." Part. f. נִכְוָה that *which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; רִיחַ נִכָּח a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, **נָבוֹן הַדָּבָר לַעֲמֹס**  
 "the thing is certainly decreed of God."—

(d) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) *to be sure, certain*, אֲלֵנִיבון certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיָה בְּכֹנִיָּם "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, *to be ready for anything*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְלֹעַ בָּכוֹן "I am near falling."

HITHPAEL הִתְבַּיֵּן, once Proverbs 24:3; elsewhere הִבְיֵן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself*. Ps. 59:5.

Derived nouns, מְכֻנָּה, מְכֻן, פִּינ, אָבֵן, בֶּן.  
and the pr.n. יְהוֹלִין, בְּנֵיהַ, יְרֵמִיָּה.

כִּנָּה 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phoenicia, called in the parallel place, 2 Sam. 8:8, כִּנְרִי. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

**כֵּז** m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *καών, χανών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root **כֵּז**, Piel **כֵּז** (Ch. **כֵּז**) *to prepare*; not, as some have supposed, from **קֵז**, like the Greek *κόπανον, πέμμα*, from *πέπω* to cook, bake; for this root has the signification of *burning, branding, not cooking*.

**כּוֹס** pl. כּוֹסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr **ܕܡܪܝܬܐ**, Chald. **ܕܡܪܝܬܐ**, **ܕܡܪܝܬܐ**, **ܕܡܪܝܬܐ**, ["Sam. **ܕܡܪܝܬܐ** and **ܕܡܪܝܬܐ**"], Arab. **كاس**, **كاس**, **كاس** *a cup full of wine*. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that **כּוֹס** appeared to him to be contracted from **כּוֹסֵת**, **כּוֹסֵת** *a receptacle, a vessel, a cup*, like **כּוֹס** *a purse* from **כּוֹסֵת**, according to the analogy of the nouns **כּוֹסֵת** for **כּוֹסֵת**, **כּוֹסֵת**, compare also **כּוֹסֵת**. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, **כּוֹסֵת יְשׁוּעוֹת** *"I will take the cup of salvation,"* i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (**כּוֹסֵת הַתְּרוּעָה**), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כִּיר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כָּרַח, כָּרַח, כָּרַח. Compare Arab. كَرَّ a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'hûr*, to cleave, to dig. Hence כְּבִירָה μάχαιρα, a sword, so called from its piercing, כָּרַח executioner, also כְּבִירָה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, וְכָרְוּ בִּי יְדֵי וְרַגְלֵי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כְּבִירָה is ὡς ὁ λέων, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כִּיר as a verb, and this may be defended, if we regard כְּבִירָה a participle of Kal, formed in the Chaldee manner (כִּיר part. כְּבִירָה) and plural, for כְּבִירָה (like כִּיר Ps. 45:9, for כִּירָה); although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare חָלַל and Arab. حَزَّ to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. σπύζαν (the verb which they use elsewhere for כָּרַח, כָּרַח). Vulg. *foderunt*. Syr. حَزَّ.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinzerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare כָּרַח I. V. to fold round a head-dress, כָּרַח a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ἡσυχυραν, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root כָּרַח the signification of the Aramaean כָּרַח.—Farther, that כִּיר was commonly regarded as a verb is shown by the reading of two MSS. כִּירָה (כָּרַח) for כָּרַח.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כָּרַח in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9), expressly disclaim the meaning of "as a lion." 3rd, Ben Chain states that, in the best MSS., he found a כִּי and כִּי on the word כִּירָה, כִּירָה. 4th, כָּרַח is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כִּירָה as a participle pl., or whether we read כִּירָה pret. of the verb; the latter is apparently preferable. We may either take it from כָּרַח with א inserted, or from a kindred root כִּיר (compare אִיר and רִיר). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David [the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. כור or כיר an unused root, prob. i. q. יר to be hot, to boil (gábrén), hence to cook. Hence כירים frying pan, כיר basin, and—

כור m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. كور, Syr. حر id.)

כור עשן ("smoking furnace"), [Chor-ashan], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere עשן, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כור i. q. כר which see.

כוש pr. n.—(1) [Cush] Æthiopia (f. Ps. 68:32), and Æthiopians (LXX. Αἰθιοπία, Αἰθιοπες, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the Cushites inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in Æthiopia, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard כושים as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic Cush. See Forster's Arabia]. Indeed all the nations sprung from כוש and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כושי m.—(1) Gent. n. from כוש No. 1, an Æthiopian, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. כושים 2 Chr. 21:16; Dan. 11:43; and כושיים, Am. 9:7, fen. כושית Num. 12:1.

(2) [Cushi], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כושן [Cushan], f. Hao. 3:7, i. q. כוש, No. 1.

כושן רשעים ("most malicious," (or wicked) "Æthiopian?") [Cushan-rishathaim], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

כושרה f. prosperity, pl. (comp. אִשְׁרָה, אִשְׁרָה) Ps. 68:7. Root כָּשַׁר No. 2.

כּוּתָה 2 Ki. 17:30, and כּוּתָה verse 24. pr. n. Cuth, Cuthah, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, כּוּתָיִם. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כּוּתָרָת, see כּוּתָרָת.

כָּזַב in Kal part. כָּזֵב Ps. 116:11; of more frequent occurrence in—

PIEL כָּזַב TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. كَذَبَ.) Followed by ל to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by א id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. אָכַז.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except אָכַז, אָכַז.

כָּזָב m.—(1) falsehood, lying, Ps. 4:3; 5:7; Prov. 6:19.

2) any thing that deceives, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כּוּזָבָא ("lying"), [Chozeba], pr. n. of a place, 1 Ch. 4:22, which appears to be the same as כּוּזִי, which see.

כּוּזִי ("lying"), [Cozbi], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כְּזִיב [Chezib], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere אָכַז.

כָּרַח an unused root; nearly the same as Arab. كسر (the root كسر, which is found in Simonis, is altogether wanting in Arabic), to break with vio-

*lence, to rout an enemy*, med. Kesra, *to be angry*, followed by علی; compare Syriac ܠܥܬܐ, *bold, daring*. (Kindred roots are ܠܥܬܐ; ܠܥܬܐ; ܠܥܬܐ. Hence ܠܥܬܐ, ܠܥܬܐ, ܠܥܬܐ.

ܠܥܬܐ rarely ܠܥܬܐ Dan. 11:6, with suff. ܠܥܬܐ (from the root ܠܥܬܐ; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, ܠܥܬܐ ܠܥܬܐ “to him who is devoid of strength.” ܠܥܬܐ Ps. 103:20 i. q. elsewhere ܠܥܬܐ. —(b) of animals, Job 39:11. —(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, ܠܥܬܐ ܠܥܬܐ “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare ܠܥܬܐ No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i. p. 1069.

ܠܥܬܐ unused in Kal; kindred root ܠܥܬܐ, prob. TO DENY, TO DISOWN, i. q. Æth. ܠܥܬܐ: and Arab. ܠܥܬܐ.

[“This root, like ܠܥܬܐ and ܠܥܬܐ, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in ܠܥܬܐ, ܠܥܬܐ), and partly to that of *smearing over* (in ܠܥܬܐ).” Thes.]

PIEL ܠܥܬܐ (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ܠܥܬܐ (Ps. 40:11) or ܠܥܬܐ of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIŁ ܠܥܬܐ. —(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

ܠܥܬܐ an unused root, having, as I consider, the same meaning as Syriac ܠܥܬܐ *to pant*, Germ. truden ‘compare the roots of similar sound, which also are

onomatopoeitic, ܠܥܬܐ, ܠܥܬܐ, ܠܥܬܐ; hence, *to exert or exert strength*, whence ܠܥܬܐ *strength, power*. I consider the Arab. ܠܥܬܐ to overcome in battle, as a secondary root, formed from the Hebr. ܠܥܬܐ.

ܠܥܬܐ i. q. Arab. ܠܥܬܐ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as it with charcoal, so that it would be kindred to ܠܥܬܐ charcoal. For the *paint* of the Hebrew women (elsewhere called ܠܥܬܐ, Gr. στίμμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

ܠܥܬܐ (kindred to ܠܥܬܐ)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare ܠܥܬܐ Isa. 58:11). Ps. 109:24, ܠܥܬܐ ܠܥܬܐ “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare ܠܥܬܐ.

PIEL ܠܥܬܐ. —(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by ܠܥܬܐ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, ܠܥܬܐ ܠܥܬܐ to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, ܠܥܬܐ ܠܥܬܐ “lest I be full and deny (God).”

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by ܠܥܬܐ 1 Ki. 13:18, ܠܥܬܐ ܠܥܬܐ “he lied to him.”

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; ܠܥܬܐ ܠܥܬܐ Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

ܠܥܬܐ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

ܠܥܬܐ m. (for ܠܥܬܐ, ܠܥܬܐ, of the form ܠܥܬܐ), *lying*, Isa. 30:9.

ܠܥܬܐ—(A) prop. relative pron. i. q. ܠܥܬܐ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas*, *já*, *jat* (softened for *gas*, etc.); interrog. *kas*, *ká*, *kim*; Latin *qui*, *quæ*, *quod*; Pers. *کی*, *که*, and even Chinese *tshè*, he, and *tchè*, who; the correlatives of these words are the demonstr. *הֵן*, *הִי*, Gr. *ἐ*, *ί*=*ε*, *ἵ*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *זֶה*, *זִי* (*die*); interrogatives *מִי*, *רַי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی*, *و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *אֲדָמָה* *מִמֶּנִּי* *בִּי* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲדָמָה* *לִפְנֵי* *אֲשֶׁר* *לָקַחְתָּ* *מִמֶּנִּי*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *אֲשֶׁר* *לָקַחְתָּ* *מִמֶּנִּי* *בִּי*. An equally probable instance is Gen. 4:25, *בִּי* *הָרַגְנִי* *לֹא*, Vulg. *quem occidit Kain* (LXX. *ὃν ἀπέκτεινε Καὶν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *בִּי* *הַנְּיָמִים* who wast rejected" (LXX. *μεμισσημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *בִּי* *הַיָּם* *לֹא* *יָבִיל*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Neldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *וְ*. Just like *ὅτι*, Gr. *ὅτι* (whence *uti*, *ut*); Latin *quod*, *quia*; French *que*; it commonly becomes —

(B) *A relative conjunction.*—(1) THAT (Germ. daß, sprung from the demonstr. *das* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אשר*, and fully *אשר אשר* (see *אשר* B, No. 1); Gen. 1:10, *וַיֹּאמֶר אֱלֹהִים בֵּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹה*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. כִּי טוֹב *it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and כִּי יָהִי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (et trug sich das zu, daß), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) כִּי *num verum est quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, אָמַרְתִּי כִּי “is (it) that I said?” 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הֲ No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, אֲנִי אֶהְיֶה כִּי אֲמַר “(it is) true that you are the people.” So הִנֵּה *behold that*, does not differ from the simple הִנֵּה Ps. 128:4; כִּי הִלֵּא id.; 1 Sam. 10:1; כִּי אִם also that (see אִם); כִּי אָמַר only that (see אָמַר). In all these phrases כִּי may in Latin [or English] be omitted; and this is always done—(c) when כִּי is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. ܝ (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, “וַתֹּאמֶר כִּי שָׁמַע” and she said, Jehovah has heard,” prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as כִּי יְהוָה “by the life of God (I declare) that,” 1 Sa. 20:3; 25:34; 26:16; 29:6; 2 Sa. 2:27; כִּי אֵל Job 27:2; כִּי אֲנִי Isa. 49:18; כִּי יֵשַׁע לִי אֱלֹהִים וְכֵן יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that*, used of consecution and effect (compare Arab. *فَ* in the sense of *that final*, in *order that*). Job 6:11, "מה-כחי בי אֵיחָל" "what is my strength that I should hope?" Isa. 36:5, "על מי, בְּיָדָהּ בִּי מְרִדָּה" "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay לַעֲשֹׂה וְנִי" *so that* the work may say of the workman, he hath not made me." Ex. 3:11, "מִי אֲנִי בִּי אֵלֶּךָ אֶל פַּרְעֹה" "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hcs. 1:6, "I will

no more have mercy on the house of Israel **כִּי** **לֹא** **אֶפְשָׁא** **לָהֶם** so as to pardon them. Ex. 23:33; Gen. 40:15; Jud. 9:28; 2 Ki. 8:13; 18:34; Job 3:12; 7:12, 17; 10:6; 15:14; 21:15. Sometimes it has an intensive force, so that, so even, even, compare **עַל** C, 2. Isa. 32:13, "thorns grow up in the fields of my people, **כִּי** **עַל** **בְּתֵי** **קִשְׁשׁוֹ** even in the houses of joy," etc. Comp. **אֲשֶׁר** B, 10. More fully it would be **כִּי** **עַל**.

(3) used of time, i. q. *ore*, pr. *at that time, which, what time, when*. Job 7:13, **כִּי** **אֶמְרָתִי** **וְנִי** "when I say," etc. Gen. 4:12, "when thou tillest the ground, it shall no more yield to thee its strength." Hos. 11:1, "when Israel was a child I loved him." Job 22:2, "can a man profit God, when (or where) he wisely profits himself?" Job 4:5. Lev. 21:9; Isa. 8:19. Of frequent use is the phrase **כִּי** **יָהִי** "and it came to pass when"—Gen. 6:1; 12:12; Exod. 1:10. Sometimes it has almost a conditional power, (compare **אֲשֶׁר** No. 4, and the German *wann, wenn*, [so sometimes the English *when*]), as Deut. 14:24, **וְכִי** **וְנָתַתָּ** **וְנִי** ... **יִתְּנָה** **כִּי** **יִתְּנָה** "and when (if) the way be too long for thee ... then thou shalt give (i. e. sell) it," etc. In other places a distinction is carefully made between this particle and **אִם** conditional. Ex. 21:2, "when (**כִּי**) thou buyest an Hebrew servant, he shall serve thee six years; in the seventh he shall go out free. 3. If (**אִם**) he came in alone, alone he shall go out; if (**אִם**) with a wife, his wife shall go out with him. 4. If (**אִם**) his master hath given him a wife .... 5. and if (**אִם**) the servant shall say," etc. And thus to the single provisions of the law **אִם** is prefixed; but before the whole enactment **כִּי**. Compare in the same chapter, verse 7 (**כִּי**) and verses 8, 9, 10, 11 (**אִם**).—ver. 14, 18 (**כִּי**) and ver. 19 (**אִם**).—ver. 20 (**כִּי**) and ver. 21 (**אִם**).—ver. 22 (**כִּי**) and 23 (**אִם**), and so 26, 27.—28, compare 29, 30, 32. Also Gen. 24:41. (In Arabic there is a like distinction between **إِنْ** = **כִּי** and **أِنْ** conditional = **אִם**, although not always accurately observed.)

(4) **כִּי** is used of time, but in such a sense that (like other relatives) it passes over to a demonstrative power when it begins an apodosis, pr. *tum, then, so* (as elsewhere **כִּי** at the beginning of an apodosis, Pa. 14:3, seq., and ! No. 1, e), Germ. *dann*, so (which latter is a relat. fem.). Conditional words commence a protasis, as **אִם** Job 8:6, **כִּי** **עָתָה** **אֲנִי** **וְיִשָּׁר** **אֶתָּה** **וְיִשָּׁר** **אֶתָּה** "if thou art pure and upright, then will he now watch over thee." Job 37:20; Ex. 22:22; **אִם** **לֹא** Isaiah 7:9; **כִּי** **לֹא** Job 6:2; **כִּי** **לֹא** Genesis 31:42; 43:10; **אִלֵּי** (unless) Nu. 22:33. More rarely, and

in a longer clause is it put after nouns absolute (as elsewhere ! No. 1, letter e), Gen. 18:20, **וְהָיָה** **כִּי** **יִרְדָּה** **וְהָיָה** "the cry concerning Sodom and Gomorrah, so is it great." Isa. 49:19. Compare as to the same use in Aramaean, Comment. on Isaiah 8:20.—From its relative use as to time (No. 3) there arises farther its power —

(5) as a relative causal particle: *because, since, while*, Gr. *ὅτι*, Germ. *weil* (which also properly relates to time, from *Beile* for *while, when*), more fully **כִּי** **עַל**, **כִּי** **עַל** *propterea quod, on account that* (German *diemweil*). A causal sentence sometimes precedes, as Gen. 3:14, "because thou hast done this, thou art cursed," etc. Gen. 3:17, "because thou hast hearkened to thy wife ... cursed be the ground," etc.;—sometimes it follows; Lam. 3:28, "he sitteth alone, and is silent **כִּי** **נָטַל** **עָלָיו** because (God) has laid (this) upon him." When the causal clause follows, in Latin the causal demonstrative *nam* is commonly used, Gr. *γάρ* [Engl. *for*]. Psalm 6:3, "heal me, O Jehovah, **כִּי** **נִבְהַלְתִּי** **עַצְמוֹ** for my bones are troubled." Ps. 10:14; 25:16; 27:10; Isa. 2:3, 6, 22; 3:1, 10, 11; 6:5; 7:22, 24; 8:10; 9:3; 10:22, 23; Gen. 5:24; 30:13; 41:49; as so very frequently. **כִּי** stands almost always at the beginning of its clause; it is rarely inserted like the Lat. *enim*. Ps. 118:10; 128:2. If there be many causes of one thing, **כִּי** is repeated (when in German it would be *weil...und weil, or denn...und*), [Engl. *because...and, or for...and*], Isa. 6:5, "woe is me, for I am undone, **כִּי** ... **כִּי** **אֵשׁ** **טָמְאָה** **שָׁפְחוּ** **אֹנִי** **כִּי** **רָאוּ** **עֵינַי** because I am of unclean lips ... (and) because my eyes (have) seen Jehovah," i. e. because I, who am of unclean lips, have beheld God. Isaiah 1:29, 30; 3:1, 6; 9:3—5; 15:6, seq.; 28:19, 21; Job 3:24, 25; 8:9; 11:15, 16; Eccl. 4:14; also **כִּי** ... **כִּי** Isa. 65:16; Job 38:20. Used disjunctively **כִּי** ... **כִּי** ... **כִּי** *for...or...or*. 1 Ki. 18:27.

Sometimes the causal power of this particle is not immediately obvious, but by a careful examination of the connection of the sentences, it is found to exist. Job 5:22, "at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid. 23. For (**כִּי**) with the stones of the field thou shalt have a covenant, and friendship with the beasts of the field." Thou shalt have nothing to fear, because thy field shall be fertile, not covered with stones, nor overrun by wild beasts. Isa. 5:10, "for (**כִּי**) ten acres of vineyard shall yield one bath, and the seed of an homer (ten ephahs) (shall yield) one ephah." There had preceded, "the houses shall be laid desolate without inhabitants;" because of the



great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . בִּי הִמָּאֵה וְדָבַשׁ יִבְלֶה כָּל-הַנוֹחֵר תֹּרִי "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places *בִּי* sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (*בִּי*) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not . . . 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle *γὰρ*, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And *בִּי* also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, יָנֹכַח מִפְּנֵי לֹא יֵצֵא מִבֶּרֶךְ לֹא נִידֵיט אֶסְדֵּם בֹּדֶם פֶּרִיט ja' das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? תֵּדָע בִּי for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא בִּי "for he (Baal) is a god."

From the causal power there arises — (6) its varied use in *adversative* sentences. For often — (a) after a negation, it is i. q. *sed*, but (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan . . . 4. תֵּלֶךְ . . . אֶל אֶרֶץ־יִשְׂרָאֵל but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אֲמַלֵּא.) Gen. 45:8, "you have not sent me hither, but (*בִּי*) God," pr. *for* God sent me. Gen. 19:2, לֹא בִּי בְּרִחוּב גִּלְיָן "we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אִם בִּי B, 1. Once for אִם בִּי B, 2. 1 Sa. 27:1. "nothing is well for me, אִם־לִּי unless that I flee." LXX. *ἐὰν μὴ*. — (b) On a similar principle is the use of *בִּי* in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

*tum ingemuisse Epaminondam putas, quam una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemonius relinqueret, quam acceperat servientem,*" for "*Minime vero, nam—*;" Germ. nein sonder, nein denn; oder nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (*בִּי*) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" id. fährte dich ja, etc. Psal. 44:21—23, "if we have forgotten God . . . would not God search this out. 23. but on the contrary, (*בִּי*) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי אֶפְסֹר but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs — (c) without any previous negation, like ἀλλὰ γὰρ, *enimvero*, but truly, yet; aber ja, aber freilich. (Comp. אִם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יִדְבַּשׁ אֶרֶשׁ לֶצֶחַ אֶרֶשׁ בִּי yet it is not threshed hard;" aber man bricht ihn freilich nicht stark. Isa. 8:23, לֹא בִּי מוֹנֶפֶה לְאִשֶּׁר מוֹנֶפֶה לֹא "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freilich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel. — (d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3. — Also — (e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam*, *although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, הוּא בִּי although it was near (prop. for this was near): for (*בִּי*) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which *בִּי* is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as יַעַן בִּי and עַד בִּי *on account of, because*; וְעַד בִּי *until that, until*; וְעַד בִּי and עַד בִּי for the reason that, because; see Lehrs. 637.

In the expression בִּי עַל the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for אֲשֶׁר עַל *on account that, because*, like עַל בִּי Job 34:27, for אֲשֶׁר עַל בִּי. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take *בִּי* in its own proper causal power, separating it in such cases from the following עַל בִּי; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

*that.*] A similar transposition occurs in לָמַן for לָמָן *inde* (for *de—in*); מִלְכָּד; מִלְכָּד; מִלְכָּד, Syr. מִלְכָּד; מִלְכָּד (see מִלְכָּד letter C, No. 9), and in Gr. ὄρι τι for τι ὄρι. The opinion of Winer cannot be assented to, who (*Simonis Lex.* page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered for *therefore*. See Sal. b. Melech on Gen. 18:5, כִּי עַל כֵּן כְּמוֹ עַל אֲשֶׁר יוֹב. כָּל בִּי עַל כֵּן שְׂבַמְרָא

A remarkable example of the various significations of 'פ is found in Josh. 17:18, "Thou shalt not have one lot only, but ('פ) thou shalt have the mountain, since ('פ) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for ('פ) thou must drive out the Canaanite, because ('פ) they have chariots of iron, and because ('פ) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3).

[illegible]

(2) *that since*, that inasmuch as (compare **D**  
No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (fontern wenn), after a negation. Ps. 1:1, “blessed is the man who walketh not... (if he walk not...). 2. *but if* his delight is in the law;” and simply *but* (fontern), i. q. ‘פ No. 6. Gen. 32:29, “thou shalt no more be called Jacob, but (דאס פ) Israel.” 1 Sa. 8:19, “nay, but (דאס פ) a king shall be over us.” Psal. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. ‘פ No. 6, b). 2 Sa. 13:33, “let not the king take it to heart, because they say that all the king’s sons are dead; (not so) but (דאס פ) Amnon only is dead.”

(2) *unless* (außer wenn), also after a negation: (Germ. *sondern*, formerly was also i. q. *nisi*, *unless*).—(a) followed by a verb, Gen. 32:27, "I will not let thee go, unless (אִם כִּי) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (אִם כִּי) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:15, "who is blind (i.e. no one is to be called blind): אִם עֲבָדִי except my servant?"

(3) without a previous negation; *but*, Germ. *aber*, Gen. 40:14, וְנִי אִם יִרְחֹץ וְנִי “but remember me when it shall be well with thee;” Num. 24:22. Some have denied this sense of אִם נִי, but it is clear that it is also found in the simple נִי (see No. 6, c); and it is not to be wondered at, as also the Germ. *sondern* was formerly used without a negation, see Frisch’s Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. <sup>2</sup> B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. 'י of time (No. 3); *when, if*, Ex. 22:23, "if (אם) thou afflictest him (the orphan), וְעָץ אִם יִבְכֶּה וְאֶשְׁמָע אֵלָיו וְאִם יִבְכֶּה וְאֶשְׁמָע אֵלָיו, and if he shall cry to me, I will hearken to him." With this agrees the old Germ. wenn daß for wenn, prop. wenn (es ist) daß, and אם יִבְכֶּה appears to me to be transposed for יִבְכֶּה אם *if (it be) that*.

(3) i. q. 'ṣ causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן on this account that, dicmrl, see בִּי,  
letter B, No. 7.

II. **כִּי** subst. *ἀπ. λεγ.* Isa. 3: 24, contr. from **כִּי**, from the root **כִּי** (compare **כִּי** from **כִּי**, **כִּי** from the root **כִּי**) *a mark branded, or burnt in.* Arab. **كِي** id., from the root **كوي**.

**קִדֵּר** an unused root. Arab. **كاد** Med. Ye, *use deceit*, prop., I believe, *to ensnare*, so that it is cognate to the verbs **אָנַד**, **אָנַר**, and others, with which it is compared under that root. Hence **כִּיד** <sup>sc-</sup>deceit, snares; also destruction, ruin, war. So the Hebr.—

**כִּיד** *m. destruction, calamity, Job 21:20. See also כִּידוֹן.*

תִּיבִּי m. ἀπαξ λεγόμεν. Job 41:11, *a spark*, from the root תִּבֵּי, which see. (Arab. كيد *a striking of fire*.)

**כירון** m.—(1) *a dart, javelin* (different from **כיר** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Job. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from **כיר** destruction, war; so that it would be a weapon of war (compare **כרב** sword, and **כרב** war). It might also be from the root **כיר** or **כיר** in the sense of invading, breaking in; compare **כיר** No. 2.

(2) [*Chiden*], pr. n. of a place near Jerusalem. **כירון** (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, **כירון** (prepared threshing floor).

**כירור** m. *warlike disturbance, military tumult*, Job 15:24, from the root **כיר**, which see. Vulg. *prælium*. Syr. *war*.

**כיר** ἀπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q.

Arab. **كِيَرَان** i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), ["prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. **כִּיָּרָן** כִּיָּרָן כִּיָּרָן (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν, Παῖφᾶν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. **כִּיָּרָן** is expressed in Greek by Παῖφᾶν Compl. Πομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Παῖφᾶν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscul. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplem. p. 1225, sq.). Others give this word the signification of *statue, or image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

**כירור** and **כיר** pl. **כירים** 2 Chron. 4:6, and **כיר**—1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (ἵππῆς, Feuerpfanne), a fire pan, so called from boiling or roasting (see **כיר** No. 2); **כיר** eine Feuerpfanne, ein Feuerbeden, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold, or platform*, 2 Chron. 6:13. (This is rendered a *round scaffold* by Simonis, Winer, and others, on the ground of the idea of roundness in the root **כיר**, which, however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, קָמַשׁ אֲמֹת אֲרָפוֹ קָמַשׁ (אֲמֹת רָחֵב).)

**כיר** Isa. 32:5, and **כיר** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for **כיר**, from the root **כיר**, Syr. **כير** id. The form **כיר** for **כיר** is used by the prophet, in order to allude to the following **כיר**.

**כירפות** pl. f., Ps. 74:6, *mauls, or axes*, from the root **כיר** which see. (Chald. **כيرف** a club; Syriac **כيرف** a maul, an axe, a mattock.)

**כיר** f. pr. *a heap, cluster* (from the root **כיר** which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. **كِيَرَان** (plenty, multitude), more fully عقد الشريا the bundle of the Pleiades; Syr. and Hebr. **כير**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image "hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

**כיר** m. contr. from **כיר** from the root **כיר**, like **כיר** (which see), and **כיר** *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence **כיר**, Prov. 16:11.

["(2) *a cup*, i. q. **כיר** Prov. 23:31, **כיר**"]

**כיר** only in dual **כירים**, Levit. 11:35, *a cooking vessel, or pot*, so called from the idea of cooking (see the root **כיר** No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare **כיר**, LXX. **κυρτόδοτες**.

**כיר** ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root **כיר** to be straight [see Thes.].

**כיר** (Milal ["except Exod. 12:11."]) contr. from **כיר** so and so, i. q. **כיר** (כיר being for כיר like כיר for כיר), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence **כיר** how? (The Aramæans, rejecting the final ה, have כיר so, and on this account some suppose that **כיר** is from כיר with

¶ *parag.* Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

פָּרָה f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. פָּרָה pr. *a circle, globe*, for פָּרָה from the root פָּרָה Pi. פָּרָה. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κυκλος*; comp. פָּרָה.) Specially—

(1) *a circumjacent tract of country*, *der Umkreis*, Neh. 12:28; פָּרָה הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *kar' êxochy* פָּרָה הַיַּרְדֵּן, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. *ἡ περιχωρος τοῦ Ἰορδάνου*, Matt. 3:5; now called *البحر el Ghôr*.

(2) פָּרָה *a cake, a round loaf*, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. פָּרָהֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. *ܚܒܢܐ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, פָּרָה וְהָבָה a talent of gold; 1 Kings 9:14; 10:10, 14. Dual פָּרָהִים two talents, 2 Ki. 5:23; פָּרָהִים two talents of silver, *ibid.*; where פָּרָהִים holds as it were a middle place between the absolute state פָּרָהִים and the const. פָּרָהִי, which could not be used without taking away the numeral distinction. Pl. פָּרָהִים const. פָּרָהִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

פָּרָה pl. פָּרָהִים Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּל (Jer. 33:8 כְּחַיִּיב), followed by Mak-kaph מִלְּכָל m. prop. subst. *the whole, totality*, *das Ganze, die Gesamtheit*, from the root כָּלל to complete.

(Arabic *كل*, Syriac *ܐܠܝܟܝܢ* id. ["Sam. 2:2, Æthiop. *ከሁሉ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ the whole earth, all

the earth, Genesis 9:19; 11:1; כָּל הָעָם the whole people, Genesis 19:4; כָּל הַצֹּאן the whole flock, Genesis 31:8; כָּל הָאֵיל the whole ram, Exodus 29:18; כָּל הַיּוֹם the whole day (see יוֹם, letter *g, β*); כָּל הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל אֶרֶץ כְּנָעַן the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמִּי all my people, Gen. 41:40; כָּל לִבְכָּה וְכָל נֶפֶשׁ Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כָּלְךָ, כָּלִי all of thee, Isa. 14:29, 31; 22:1; כָּלִי all of him, Gen. 25:25; כָּל is rarely placed after in the genitive (in the same manner as the phrase הָיָה הַיָּרֵךְ and the like) as with a suffix, as כָּלִי יִשְׂרָאֵל prop. *Israel, it the whole*, 2 Sa. 2:9; כָּל מִצְרַיִם for מִצְרַיִם Eze. 29:2; כָּלִי Job 34:13. (As to a similar use of the Arabic

words *كل* and *جميع* see De Sacy, *Gramm. Arabe* ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); כָּל הָעָם all peoples, Isa. 2:2; 25:7; כָּל הַלַּיְלֹת all nights, Isa. 21:8; כָּל הַרְשָׁעִים all the wicked, Psalm 145:20; כָּל הַנִּפְלִיִּם all those who fall, Ps. 145:14; כָּל יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל הַלֵּוִיִּם all the Levites, Exod. 32:26; כָּל יְמֵי חַיֵּיךָ Isa. 18:3; כָּל מַעֲשֵׂיךָ Isa. 14:9; כָּל תְּפִלָּתְךָ all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל הַיָּמִים Isa. 13:7; כָּל שְׁלֹחַנוֹת Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כָּלֵנוּ all of us, Gen. 42:11; כָּלְכֶם all of you, Deut. 1:22; כָּלָם all of them, they all, Isa. 14:10, 18; 31:3; f. כָּלֵךְ Gen. 42:36; כָּלֵהָ 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּל הַעֲרִיסִים "all (the virgins) whom they chose;" Gen. 7:22, כָּל אֲשֶׁר נִרְיַח נִיחֹם בְּאַפִּי "all in whose nostrils was the breath of life;" Gen. 39:5, כָּל אֲשֶׁר יֵשׁ לוֹ "whatsoever he had," and ellipt. כָּל הַבְּרִיּוֹת "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. כָּל יְדִידֵי הָיָה in all ages, Ps. 45:18, כָּל יְמֵי הַיּוֹם Est. 2:11.—(b) followed by a collective singular always having the article, as כָּל הָאָדָם Gen. 7:21; Jud. 16:17; כָּל הַחַיָּה all animals, Gen. 8:1; כָּלֵם they all, Isa. 1:23; כָּל זֶה all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e.g. כָּל שָׁנָה every year, Est. 9:21; כָּל פֶּה every mouth, Isa. 9:16; כָּל בֵּית every house, Isaiah

14:10; קְלִיפִים every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; קְלִיבֹד all splendour, every thing splendid, Isaiah 4:5; קְלִינָה whatever is high, Isa. 2:12. Here also belongs קְלִי אָדָם every man, Job 31:33; 37:7; Ps. 39:6; and קְלִי בָשָׂר all flesh, all that is of flesh, *πάσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. כל *omnes, all*, Isaiah 30:5, קְלִיבֹדָם they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. כל *all (men)*; Genesis 16:12, יְדוּ כָּל “his hand against all men;” Eccl. 9:2, לְכָל הַבָּשָׂר “to all it shall be, as to all,” the same lot awaits all; Job 24:24, הָיָה כָּל הַיָּם כָּל הַיָּם “they melt away, like all the rest they are carried away” (where כָּל is put for the fuller כָּל הַיָּם Jud. 16:17); also *all things*; Ecc. 1:2, הָכֵל הָכֵל “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as קְלִיבֹדָם anything whatsoever (irgend eine Sache), Ru. 4:7; Lev. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, לֹא and אֵין, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, לֹא יִבְרַח קְלִיבֹדָם “nor is any god of any people able to save his people.” Ex. 12:16, לֹא יִבְרַח קְלִיבֹדָם “not any work shall be done,” i. e. no work shall be done. Prov. 12:21, לֹא יִבְרַח קְלִיבֹדָם “there shall no evil happen to the righteous.” Ecc. 1:9, אֵין קְלִיבֹדָם “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, יָקָח הָכֵל “(where כל has the article) “when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit sich*; and also in those passages where כל is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, לֹא טָעַם קְלִיבֹדָם “the whole people did not taste food.” Nu. 23:13, לֹא רָאָה הָכֵל “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς, παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, *Biel* for *Bielerten*, Gram. § 106, 4). קְלִיבֹדָם trees of every kind, Lev. 19:23; קְלִיבֹדָם saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, קְלִיבֹדָם “altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. הָכֵל.—(b) other adverbs, especially in the

later Hebrew. קְלִיבֹדָם *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; קְלִיבֹדָם in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrs. p. 626.

*Note.* When כל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. קְלִיבֹדָם הָיָה Ps. 150:6; rarely with כל as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—כל is found separated from its genitive, Hos. 14:3, קְלִיבֹדָם עֵוֹן.

כל followed by Makk. קְלִיבֹדָם Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. קְלִיבֹדָם the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. קְלִיבֹדָם all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כָּלָא (*Milél*, in the Syriac manner) i. q. Hebr. הָכֵל *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, הָיָה כָּלָא “breaking to pieces all things;” Dan. 4:9, כָּלָא בָּה “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramaean manner, in which particles heaped upon one another weakly are so commonly used); in the phrases קְלִיבֹדָם altogether on that account, קְלִיבֹדָם wholly because, for the simple *because* (see קְלִיבֹדָם).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by מִן from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by מִן of pers. *to withhold something from some one*, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כָּלָא, אֵל, Eth. ἡδῶλ:

to prohibit, Arab. ل to guard, ن to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίσ, κλαίς, κλωίς, κλαύω*; in the signification of prohibiting: *κωλύω, κολούω, κολάω*. Compare also *celo, occluso*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb קָלָה, which see; as קָלָה 1 Sa. 25:33, קָלָה 1 Sa. 6:10, קָלָה Gen. 23:6, and קָלָה Ps. 119:101. On the other hand, קָלָה Dan. 9:24, inf. Piel is for קָלָה or קָלָה (Lehrs. page 418).

Derivatives, מכלאח, מכלה, כליא, כלוא, and—

**כלא** m. with suff. כלוא Jer. 52:33, a prison, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כלא בית כלא 2 Ki. 17:4; 25:27, pl. כלאי Isa. 42:22.

**כלאב** (perhaps for כלח, "whom the father (i. e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

**כלאים** dual. two things of diverse kinds, heterogeneous things, prop. two separations, two separated, i. e. diverse, things. (Arab. كلا both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ሁለት: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

**כלב** an unused root.—(I) onomatopoeitic, prop. imitating the sound of striking, beating (like the kindred root כלף, which see), flappen, klopfen, figuratively applied to the barking of dogs (just as it is said in Germ. der Hund schlägt an), klaffen, French clapi, clabauder, Swedish glaffa, to bark. Hence כלב a dog.

(II) i. q. כלב to plait, to braid, in the Western languages, with the letters transposed, πλέω, plico, plecto, flecto, flechten. Hence כלוב II. is not given in Thes.].

**כלב** ([ "perhaps 'dog,' i. e. כלב"], i. q. כלב "rabid"?), Caleb, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כלבי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כלבי ver. 9.—(3) 1 Ch. 2:50.

[ "כלב אפרתה" [*Caleb-ephratah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.]

**כלב**, plur. כלבים, const. כלבי m. a dog, so called from barking, as if, barker, see כלב No. 1. (Arab.

كلب, Syr. ضحاح idem. Secondary roots, taking their signification from the nature of dogs, are

כלב to be rabid, to persecute one's enemies; also, כלב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called dogs, Ps. 22:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called a dog, 2 Ki. 8:13; a dead dog, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; a dog's head, 2 Sa. 3:8 (compare Gr. κύων, Germ. Hundstopf, and hundsfott, i. e. dog's foot); just as, in the East, in the present day, Christians are called dogs by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to scorta virilia (κύεσ, Apoc. 22:15), Deu. 23:19; elsewhere כלבים.

**כלה**—(1) TO BE COMPLETED, FINISHED. (Kindred roots כלל and כלל q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence to be prepared, made ready for some one by any one, Prov. 22:8, וְכָלֵךְ יִכְלֶה "and the rod of his anger shall be prepared;" followed by מעם מאח of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also to be accomplished, fulfilled, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) to be past, gone by, of a space of time, Gen. 41:53; Isa. 24:13, וְכָלֵךְ בְּצִיֹר "when the vintage is ended," 32:10; 10:25, וְכָלֵךְ וָעַם "and the indignation (period of indignation) shall be past," 16:4.

(3) to be consumed, spent, Gen. 21:15; 1 Ki. 17:16; to be wasted, to be destroyed, to perish, Jer. 16:4; Eze. 5:13; Ps. 39:11; to waste, to pine away, Lam. 2:11, "my eyes waste away with tears." Of frequent occurrence is the phrase כלתה נפשי Ps. 84:3, כלתה רוחי Ps. 143:7, כלו עיני Ps. 69:4, כלו Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חוים); to vanish away, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once תכלה 1 Ki. 17:14 in the manner of verbs כל.

PIEL כלה—(1) causat. of Kal No. 1, to complete, to finish, Gen. 2:2; 6:16; also to prepare evil for any one, Prov. 16:30.

(2) to come to an end, i. e. to finish, followed by a gerund, to cease doing any thing, Gen. 24:15, הוּא טָרַם כְּלֵה לְדַבֵּר "he had not yet done speaking," had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by לו; Ex. 34:33; Lev. 16:20.

(3) to consume, Isaiah 27:10, to waste (one's strength), Isa. 49:4; to destroy men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, וְכָלֵךְ 2 Ki. 13:17, 19, and וְכָלֵךְ 2 Ch. 31:1, even unto destruction; to make to pine away, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כל there is כל, in the manner of verbs כל.

PUAL **כָּלָה** and **כָּלָהּ** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **כָּלָה**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, and the proper names **כָּלָהּ**, **כָּלָהּ**.

**כָּלָה** adj. f. **כָּלָה** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

**כָּלָה** fem.—(1) completion, perfection; hence adv. **כָּלָה** 2 Ch. 12:12; Eze. 13:13, and **כָּלָה** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **כָּלָה** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **כָּ**, Jer. 30:11, and **כָּ** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

**כָּלָה** fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **כָּלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **כָּלָה** pl. **כָּלָה** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **כָּלָה**.

**כָּלָה** m. prison, i. q. **כָּלָה** Jer. 37:4; 52:31 **כָּרִי**. In **כָּרִי** there is **כָּלָה**.

**כָּלָה** m. wicker-work, woven of twigs or rods, from the root **כָּלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **כָּלָה** id., and the same word is also adopted in Greek, **κλωβός**, **κλουβός**, **κλωβός**, a cage, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [**Chelub**].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

**כָּלָה** see **כָּלָה** No. 2.

**כָּלָה** **כָּלָה** **כָּלָה** [**Chelluh**], pr. n. m. Ezr. 10:35.

**כָּלָה** f. pl. denom. from **כָּלָה**; the state, or condition of a bride before her marriage, **כָּלָה**, Jer. 2:2.

**כָּלָה** an unused root, to which interpreters have assigned various meanings. However, I have no doubt but that it signifies the same as **כָּלָה** to be completed, finished (compare **כָּלָה** and **כָּלָה** and the examples given below on the root **כָּלָה**). Hence—

**כָּלָה** m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me **כָּלָה** in whom completion is perished," who cannot complete any thing. LXX. **ἐπ' αὐτοὺς ἀπώλετο συντέλεια**. **כָּלָה** (אָשָׁה). Hence—

(2) poetically used of old age, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. **كَلِم** to have an

austere countenance, and **كَلِم** to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **כָּלָה** **כָּלָה** "thou shalt go to the grave in old age," as if **כָּלָה** **כָּלָה**. As to the word with which I, together with others, formerly compared this, "Syr. **كَلِم** soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barabhlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps mature old age."]

(3) [**Calah**], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **כָּלָה**, which see. (Compare **כָּר** and **כָּר**.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

**כָּלָה** m. in pause **כָּלָה** pl. **כָּלָה** (from the lost sing. **כָּלָה**) const. **כָּלָה** properly whatever is made, completed, or prepared, from the root **כָּלָה**, a word of very general import, like the Germ. **zeug** from **zeugen**, i. e. to complete = **τεύχειν**, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **כָּלָה** **כָּלָה** **כָּלָה** vessels of gold, of silver (**Silberzeug**). Ex. 3:22; 11:2. **כָּלָה** **כָּלָה** Ezr. 1:7, and **כָּלָה** **כָּלָה** Isa. 52:11, the vessels of the temple. **כָּלָה** **כָּלָה** vessels of wandering, outfit for exile (**Wanderzeug**), Jer. 46:19.

(2) clothing (**zeug**), ornaments. **כָּלָה** **כָּלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (**Schiffzeug**). Isa. 18:2.

(4) an implement, a tool (**Werkzeug**). **כָּלָה** **כָּלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **כָּלָה** **כָּלָה** pleon. instrument of a psaltery, Psalm 71:22. Metaph. **כָּלָה** **כָּלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **כָּלָה** **כָּלָה** "as to the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (**Waffzeug**), Gen. 27:3; more fully, **כָּלָה** **כָּלָה** [כָּלָה] Jud. 18:11, 16. **כָּלָה** **כָּלָה** deadly weapons, Psalm 7:14. **כָּלָה** **כָּלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **כָּלָה** **כָּלָה** an armoury (**Zeughaus**). Isa. 39:2.

**כָּלָה** see **כָּלָה**.

**כָּלָה** m. a prison. Jer. 37:4; 52:31, **כָּרִי**. Root **כָּלָה**.





**בְּלִנָּה** Gen. 10:10; **בְּלִנָּה** Amos 6:2; and **בְּלִנָּה** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, Phaleg. iv. 18; Michaëlis, Spicileg. i. p. 228. (The origin of this foreign word does not appear.) [See also **בְּלִנָּה**.]

**הִלֵּץ** a root unused as a verb, onomatopoeet. imitating the sound of *beating*, or *striking*; compare Gr. *κόλαπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *Klopfen*, *clappen*; Engl. to *clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάληνη*, Germ. *Galopp*); sometimes to hewing, or scraping (**הִלֵּץ**, *γλύφω*, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (**הִלֵּץ** to bark, ber *hund* *hölzt an*). Derivative noun is **הִלָּץ**, Gr. *πέλεκυς*, hatchet.

**קָמַץ** TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63: 2. Arab. كَمَّ to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. קִמֵּץ. With this accords Sanscr. *kam*, to desire; Pers. کام desire; comp. also the Greek κάμω, κάμνω.

Derivative, pr. n. **בְּמָהָם**.

מָה see פֶּמָה

**בְּמָוֶה** ("languishing," "longing"), [*Chim-ham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (חַיִּיב בְּמָוֶה); also בְּמָוֶה 2 Sa. 19:41.

**פֶּמוֹ** (when followed by nouns and before grave suffixes, **פֶּמוֹם**, **פֶּמוֹהֶם**, **פֶּמוֹהֶן**) and **פֶּמוֹ** (before light suffixes, **פֶּמוֹנִי** like me, as I, **פֶּמוֹךְ**, **פֶּמוֹהִי**, **פֶּמוֹהֶּהּ**; **פֶּמוֹנִי**) a separable particle, especially poet. for the prose **וְ**, i. q. **בְּמֶה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *εἰς, ita, sic, thus, so*. So in the difficult passage, Ps. 73:15, "if I should say אֲסַפְּרָה כֵּן I will thus speak" (as the wicked speak). LXX. οὕτως. (Others take כֵּן in this passage as a suffix, קֵן for קָהָם, but then כֵּן would be the reading.) When repeated *as...so; such...so*; Jud. 8:18 כִּמְדֹּךָ כִּמְדֹּחֶם *such as thou (art) so (were) they*; and on the contrary *so...as; so...such*, 1 Ki. 22:4, כִּמְדֹּךָ כִּמְדֹּי, *so (am) I, as thou (art)*.

(B) A preposition marking similitude, *as, such*

as, like, Gr. ὡς. אִישׁ כְּמוֹנִי a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths כְּמוֹ אֶבֶן like a stone," Job 6:15; Psa. 58:9; Job 10:22, אֶרֶץ עִשְׂתָּה כְּמוֹ אֶפֶל 'a land of darkness, like the darkness of night,' יוֹ אֶסְפִּינְסְטֶר אִיִּט, wie stofffinstre Nacht. — Hag. 2:3, הֲיֵלָה כְּמֹהוּ בָּאֵן בְּעֵינֵינוּם "is not (a temple) like this (i.e. such a temple) as nothing in your eyes?" כְּמוֹ אֵלֶּה " (words) like these" (i.e. such words), Job 12:3; כְּמֹהוּ " (such) as he," Ex. 9:18.

(C) Conj. i. q. **כִּי**, prefixed to an entire sentence  
—(1) *like as*. Isa. 41:25, **כִּי יִצְרֶה יְהוָה כֵּל** "like  
as the potter treadeth clay."

(2) *as*, of time, = *when*, *afterwards*, *as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, הָשָׁחַר עָלָה "as (as soon as) the morning arose;" Isa. 26:18, כָּמוֹ יִלְכְּנוּ רֵיחַ "w hen we brought forth, it was wind."

To this correspond in the cognate languages عَمَّا

Ch. חָזַק, Syr. **أَمَلَا**; from which forms an opinion may be formed as to the signification of the syllabl **מ**. This then is i. q. חָזַק indef. *what, whatever something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any (such) thing*; letter C, *like (that) which*.

**שִׁמְשִׁי** m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 1:17; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root שִׁמַּשׁ, which see; hence שִׁמְשִׁי עַל people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

**בָּמֹ** an unused root. Arab. **كَمز** *to make glo-*  
*bular*, whence **בִּמְזֵ**, which see.

**כָּמַן** an unused root. Syr. and Arab.—(1) *to hide away, to lay up*; whence מְכַמְמִים, treasures, ["Arab. كَمَى, كَمَى id."]

(2) Syr. also, *to season*, especially with salt (properly, to lay up in salt); hence—

ἄνθος m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. كَمُون. ["Ch. ܐܢܬܐ, Syriac ܐܢܬܐ, Æth. ኣንጥን"], Gr. κύμινον. Isa. 28:25, 27.

**בָּנִים** ἀπαξ λεγόμεν. Deu. 32:34, TO LAY UP; perhaps the same as בָּנִים, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **מִבְּמָה**.

I. **כָּמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמַם**, **חָמָה**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud **כּוֹמַר**, a warming).

(2) to be burned, scorched (see Niphal No. 2); hence to be black, dark, obscure, like the Syriac

**ܚܡܝܢܐ** to be sad, sorrowful. Aphel, to go about in black, i. e. mourning. Compare **כָּמַר**, **כְּמִירִים**.

NIPHAL—(1) to be warm, to glow, used of love towards any one; followed by **עַל** 1 Ki. 3:26, and **אֵל** Gen. 43:30; to be moved, spoken of pity, Hos. 11:8.

(2) to be scorched; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. **כָּמַר** i. q. **כָּבַר** TO PLAIT, TO BRAID; whence **מְכַמֵּר**, **מְכַמֵּרֶת**, **מְכַמֵּרִים** a net.

**כָּמַר** only in pl. **כְּמִירִים** idolatrous priests, 2 Ki.

23:5; Hos. 10:5; Zeph. 1:4. Syr. **ܚܡܝܢܐ** used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, **כָּמַר**, **כְּמִירִים** is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning;

hence, an ascetic, a priest. Compare **אֲכִילָא**, **אֲכִיל** sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

**כְּמִירִים** pl. m. *obscurations*, from the root **כָּמַר** 1, 2, of the form **כְּמִירִים**, except the Chirik in the first syllable, as in **כְּמִירִים**. Found once in Job 3:5, **יְבַעְתְּהוּ** "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded **כ** as a prefix to the substantive **כְּמִירִים**, according to which opinion it should be interpreted *the greatest bitternesses*, i. e. calamities which could befall a day (see as to **כ** intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

**כָּמַשׁ** an unused root, prob. i. q. **כָּבַשׁ** to subdue (**כ** and **ב** being exchanged), whence **חֲכַמְשָׁא** incubus, nightmare; Arab. **كاسوس**, **كاسوس** grape husks, so called from their having been trampled on. Hence Hebr. **כָּמַשׁ** and **מְכַמֵּשׁ** [?].

**כָּמַת** an unused root, prob. i. q. **כָּתַם** to lay up Hence **מְכַמֵּת** pr. n.

I. **כָּן**—(A) prop. part. act. from **כָּן**—*pright, erect*; metaph. *upright, honest* (German *aufrecht, rechtschaffen*); plur. **כָּנִים** Gen. 42:11, 19, 31; Isa. 16:6, **כָּנִים** *non rectum*, i. e. vanity, folly.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, **כָּן** **לֹא** **עָשִׂינוּ** "we do not well," or rightly; Ex. 10:29, **כָּן** **דִּבַּרְתָּ** "thou hast well spoken," Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. **ὥς, οὕτως** (prop. rightly, according to some standard, Germ. *recht so, gerade so, also*); although Gusset, Danz, and others maintain **כָּן** *so, w* be another word contracted from **כְּכֵן** like those things, in the same manner as **כֵּן** from **כְּהֵן**; but compare **כָּן** followed by **מַכְכָּף** Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, **כָּן** "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, **כָּן** **בְּמַלְכֵנוּ** "it is not customary to be so done amongst us," Psalm 1:4, **כָּן** **לֹא** **כָּן** **לֹא** **כָּן** "not so the wicked;" 1 Ki. 20:40, **כָּן** **כָּן** **כָּן** "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father knoweth so," i. e. knoweth this, *weiss es so*, nicht anders (where it is by no means needful to render **כָּן** by a demonstrative pronoun); Jer. 5:31, **כָּן** **כָּן** **כָּן** "my people loveth (it) thus," *liebt es so*; Pro. 28:2, "if men are prudent and wise **כָּן** thus (so, dann) is the state of long continuance. (In this example **כָּן** approaches very nearly in power to the sign of apodosis; compare *οὕτως*, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other **כָּן**... **כָּן** *as... so* (see **כָּן** A, 1); **כָּן**... **כָּן** (see **כָּן** No. 1); more rarely inverted **כָּן**... **כָּן** *so...as*, Gen. 18:5; 2 Sam. 5:25; Ex. 10:14. Elsewhere **כָּן** is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(a) if to quality, it is *so, such, so constituted*: Job 9:35, **כָּן** **אֲנִי** **כָּן** *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, **כָּן** **כָּן** "never afterwards did there come any such sandal trees;" also *so very* (so *sehr*), Nahum 1:12, **כָּן** **כָּן** "although they be secure and so very many" (Germ. *so sehr viele, doch so viele*). In Latin in like manner there is the negative expression, *non ita multi*, nicht so sehr viele.—(b) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10:14, **כָּן** **כָּן** **כָּן** "so many locusts as these were;" Jud. 21:14, **כָּן** **כָּן** **כָּן** "and there were

not found so many (women as they needed)," *nicht soviel als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12; יִמְלֵא יְמֵי כִּרְמִיקָהּ, בֵּן "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2; קָרָא לָהֶם בֵּן הִלְכּוּ כְּמִנִּיהֶם, "as oft as" they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by בֵּן of time (sobald als); 1 Sa. 9:13; בְּבֹאֲכֶם בֵּן יִמְצְאוּ אֹתוֹ, "as ye enter... immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without בֵּן; Ps. 49:6, רָאוּ הֵמָּה "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12; לִמְנוֹת יָמֵינוּ בֵּן הוֹדַע, "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֲדָא, אֲדָא it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; אֲדָא בֵּן לִנְעֹת.

With prepositions—(a) אַחֲרֵיכֶן, אַחֲרֵיכֶן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵיכֶן.

(b) בֵּן prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, then, so.)

(c) לָכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה because... therefore, Isaiah 8:6, 7; לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה or *this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה for לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה).

—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אֲדָא). So, when preceded by אֲדָא in protasis, Jer. 5:2, "although (אֲדָא) they say, as God liveth, nevertheless (לָכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 30:2, Zophar thus begins, לָכֵן שִׁנְנִי אֲשֶׁר בִּי, "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, لَكِنْ however, nevertheless, which has undoubtedly sprung from the Hebrew לָכֵן. This adversative לָכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָא = לֹא and בֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὐτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לָכֵן which see.

(d) לָכֵן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 30:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה *on account that, because that* (compare לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men... לָכֵן וְלֹא יִהְיֶה בֶּן אֲדָמָה because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עַדְּכֵן *as yet, hitherto*, Neh. 2:16.

II. בֵּן with suff. בְּנִי, בְּנוֹ from the root בָּנָה No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, בֵּן עַל in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, בְּנִי.

(2) *base, pedestal*, (Stelle, Fußgestelle); 1 Ki. 7:31, בֵּן אֲבִיבִים in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μερόδμη, ιεροδόκη (Il. i. 434), ιερωνίδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. בֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render בְּמִרְבֵּן *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. בְּנִים Exod. 8:12; Psa. 105:31; LXX. σκνίπες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

**districts of Egypt** (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Edmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כָּנָה No. 2]; the gnats may indeed be so called from the idea of covering (root כָּנָה No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek *κνῶω*, *κνίθω*, *κνίπος*, *κνίψ*, and with a prefixed sibilant (as found in the LXX.), *σκνίψ*, *σκνίψες*, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כָּנָה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii. p. 572, seq.); compare כָּנָה.

[כָּנָה so, found also in the Chal. text, Dan. 2:24, 25.]

**כָּנָה** unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כָּנָה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכִנֵּי יִשְׂרָאֵל וְכִנֵּי יִשְׂרָאֵל "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, וְכִנֵּי וְלֹא יִדְעֹתִי "I have (gently) called thee, though thou hast not known me."

(2) to flatter. Job 32:21, 22.

Hence subst. כָּנָה.

**כָּנָה** ἀπαξ λεγόμεν. Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כָּנָה (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare כָּנָה for כָּנָה.

**כָּנָה** Ps. 80:16; see כָּנָה f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כָּנָה see כָּנָה.

כָּנָה Ch. see כָּנָה.

**כָּנָה** m. pl. כָּנָה Eze. 26:13, 1 Ki. 10:12, Gr. *κινύρα*, *κινύρα*, *cithara*, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (A. t. vii. 1, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כָּנָה.)

כָּנָה [Coniah], pr. n.; see יהוֹכָנָן.

**כָּנָה** i. q. כָּנָה gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כָּנָה, as the Samaritan copy has כָּנָה. Compare Lehg. p. 517.

**כָּנָה** adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כָּ and כָּנָה, often in the Talmud used for כָּנָה, the letter כ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כָּנָה (read כָּנָה), and 5:4 כָּנָה (as it has been said). In like manner, Syr. ܠܗܘܝܬܐ to wit, is contracted from ܠܗܘܝܬܐ as if thou wouldst say.

**כָּנָה**—(I.) i. q. כָּנָה TO COVER, TO PROTECT, TO DEFEND (compare כָּנָה, Imper. with ה parag. כָּנָה protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כָּנָה Dan. 11:7). [See כָּנָה.]

[Derivatives, כָּנָה 2 and 3, כָּנָה, Gr. κνῶω, etc.; hence כָּנָה. See Thes.]

(II.) i. q. כָּנָה. See כָּנָה No. II.—From No. II. is—

כָּנָה ("protector"), [Chenani], pr. n. m. Neh 9:4.

כָּנָה ("whom Jehovah defends" ["has set up"]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:18, 13; 35:9.

כָּנָה (id.) [Chenaniah], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כָּנָה.

**כָּנָה**—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 22:2

["(3) *to hide*, see Hithp. and deriv. מִכְנִים.]

(Aram. כְּנַס to collect, to gather together. Arab.

כִּנְס id., also, to lay up, elsewhere כִּנְס. Cognate to this are the transposed roots נָכַס; whence נָכַס treasure, and כִּנְס; whence מִכְנָסוֹת stores: also, by a softening of letters, כִּנְסוֹ.)

PIEL, i. q. Kal No. 2, *to gather together persons*. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִפְסִיחָה צָרָה כְּהִתְכַּנֵּם "and the covering is too narrow for one to wrap himself in it." Compare B 5.

Hence מִכְנִים ["כִּים, בֹּס"].

כִּנְע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּנַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείν), genu, stnie; ["Sansk. ganu"] γωνία, ἰγνία, hollow of the knee; Aram. כָּנַע, ל to bow down, and, with the third radical hardened, kniden, einkniden. In Hebrew it is—

(1) *to fold, or lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together bundles* (see כִּנְעָה), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כִּנְעָה), *to be depressed in spirit* (כִּנְעָה Ithpeal, and כִּנְע Conj. I., IV., id.).

HIPHIL כִּנְעָה to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כִּנְעָה—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כִּנְעָה or כִּנְעָה [with suff. כִּנְעָהָ], ἀπαξ λεγόμεν. Jer. 10:17, *package, bundle*, Packen, Bündel, so called from *folding together* (see the root), and *binding together*. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כִּנְע pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the *Canaanites* (Ex. 15:15, fully כְּנַעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כִּנְע, with the addition of כֶּ-, as in כְּנַעַן), opp. to the loftier country אֶרֶץ (see כִּנְעָה No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַעַן upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punice respondent Chanani, corrupta scilicet, ut in talibus solet, unâ litterâ, quid aliud respondent, quam Chanaanai?*"—(c) Philistia, Zeph. 2:5, אֶרֶץ פְּלִשְׁתִּים כְּנַעַן. —כְּנַעַן שְׂפָתָהּ the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כְּנַעַן אִישׁ a *Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כְּנַעַנִי "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעָה (fem. of the preceding), [Chenaana], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעָנִי f. כְּנַעָנִית 1 Ch. 2:3, pl. כְּנַעָנִים Gent. noun.

(1) a *Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כִּנְעָה No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֶרֶץ which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) *Canaanite* is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כְּנַעֲנִי Chaldean, is applied to an *astrologer*.

כָּנַף [unused in Kal], i. q. Arabic كَفَّ to COVER, TO COVER OVER; whence כָּנָף a covering, a wing. (Comp. the root עָנָף.)

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא יִכְנְפוּ עוֹד מוֹרְיָה "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כַּנְף f.—(1) *a wing*, so called from its covering. כַּנְף Pro. 1:17, and כַּנְפִים Ecc. 10:20, that which has a wing, poet. used of a bird. כַּנְפֵי אֱלֹהִים al-terley Θεσφάγελ, birds of all kinds, Gen. 7:14. Poet. there are used, כַּנְפֵי רֵיחַ the wings of the wind, Psa. 18:11; 104:3; כַּנְפֵי שָׁמַיִם the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, כַּנְפֵי שָׁדַי תִּסְתַּוֶּינִי “hide me under the shadow of thy wings.” Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. كنف and جناح Schult. on Job, 472; Gr. πτέρυξ, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. אֲנָשִׁים.

(a) *edge, extremity*—(a) of a garment, *the skirt*, *πρέπυξ, πρεπύγιον*; fully *הַפְּסֵל קִנָּה* the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, *קִנָּה אִישׁ יְהוּדִי* “the skirt (of a mantle) of a man who is a Jew.” Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, *וְנִגְהָ קִנָּה*, *אָבִיו* “neither shall he uncover his father’s coverlet;” i. e. he shall not violate his father’s bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and *ἐπισκιάζειν*, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, *קִנָּה הָאָרֶץ* “the extremity of the earth.” Especially in pl. Job 37:3; 38:13, *קִנְיֹת הָאָרֶץ* “the extremities of the earth;” and Isa. 11:12. Eze. 7:2, *אֲרָבַעַת קִנְיֹת הָאָרֶץ* “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit of the temple*, Dan. 9:27; comp. *πρεπύγιον τοῦ ἱεροῦ*, Matt. 4:5.

Dual קַנְפֵּי const. קַנְפֵּי fem. pr. *a pair of wings*; hence often used for the pl. שֵׁשׁ קַנְפֵּי six wings, Isa. 6:2; אַרְבַּע קַנְפֵּי four wings, Eze. 1:6; 10:21. Pl. const. קַנְפוֹת m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 3, a, b).

**קנר** an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. *ſchnarren* (*ſnarren*) a harp, so called from its stridulous sound. Kindred are the Gr. *κνίρος*, Germ. *wimmern*,

used of a querulous, mournful sound; whence the Gr. κινύρα; also, γίγρυς, γίγρυς, γίγρυς; Latin *gíngrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gíngritus* (Gefhnatter), cackling of geese.

נַקְרָת Deu. 3:17; נַקְרָתוֹ 1 Ki. 15:20; נַקְרָתוֹ Josh. 11:2 (prob. i. q. נָקוֹר "a harp"), [*Chinneroth, Cinneroth, Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name נַקְרָת ים Num. 34:11. In the times of the New Test. this sea [or lake] was called נַקְרָת Γεννησώτερ.

**כָּנַשׁ** Ch. TO GATHER TOGETHER, i. q. Hebr. קָנַשׁ.  
Inf. Dan. 3:2.

ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

כִּנְיָ unused in sing.; plur. כִּנְיֹת Ezr. 4:7; prop. *cognomen* (from the root כִּנָּה, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; σύνδουλος, *colleague, associate* in office. The form כִּנְיָ is for כִּנְיָא, כִּנְיָא, and the plural is formed in the same manner as מְיֹאֵת, מְיֹאֵת from מָתָה; see Lehrs. p. 607. To this answers Syriac ܚܢܝܐ, plur. ܚܢܝܐ i. e. σύνδουλος, σύνδουλοι. As to the feminine form of nouns of office, see Lehrs. p. 468.

**כָּנַת** Ch. id.; plur. **כָּנִת** const. and with suff. **כָּנֶתָּה**  
Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

𐤓𐤓 m. 𐤔𐤏. *λεγόμε*. a suspected reading, Ex. 17:16. It is commonly taken to be the same as 𐤓𐤓𐤓 *a thron*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (𐤓𐤓𐤓 𐤓𐤓𐤓), almost demand that we should read 𐤓𐤓 a standard. [Let the reader judge for himself of this necessity.]

**נָפַח** an unused root, i. q. **נָפַח** to cover; whence **נֶפֶשׁ**.

**סָדָף** Prov. 7:20, and **סָדָף** Psalm 81:4, *the full moon*; Syr. **ܣܕܐ** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Barhebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root **סָדָף**, **סָדָף**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.



**כסא** twice **כסא** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסא**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **הַמִּלְכּוּת** 2 Sa. 7:13; **בֵּית הַמִּלְכּוּת** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a

common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كُرْسِي**, **كُرْسِي** id., the letter **ר** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **ר**. In the root itself the Samaritans have for **כסא** **כסא**, **כסא**.)

**כסדי** Chald. a Chaldean; elsewhere **כסדי**, Ezra 5:12.

**כסה** TO COVER, TO COVER OVER; kindred roots **כסה** and **כסה**. (Syr. **כסה** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

**PIEL כסה**.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**, as if *eine Decke machen über etwas*; Nu. 16:33, **וַתִּכְסֵם עֲלֵיהֶם הָאֵשׁ** "and the earth covered them," prop. covered over them; Job 21:26, **וַתִּכְסֵם עֲלֵיהֶם** "and the worms cover them;" 2 Chron. 5:8; followed by **?** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **?** of the covering; Levit. 17:13, **וַיִּכְסֵהוּ בַּדָּם** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Ezek. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **?** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** "whose sin is covered," i. e. forgiven; compare **כסה** **אל** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵם שָׂק** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:12; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵם וַיִּכְסֵם** "and (because) he hath (not) covered

the darkness from my sight," has not set me free from calamities.

**PUAL כסה** and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **?** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **וַיִּכְסֵם הַצִּבְעוֹת** "the mountains were covered with its shadow." Pro. 24:31.

**NIPHAL**, Jer. 51:42; Eze. 24:8.

**HITHPAEL**, to cover over oneself; followed by **?** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **כסות**), **כסות**, **כסות**, **כסות**.

**כסה** i. q. **כסה**; which see.

**כסותה** Isa. 5:25; see **כסותה**.

**כסוי** m. const. **כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.


**כסות** f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zudrücken*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 30:16, **וַיִּהְיֶה הָיָא לְךָ כְּסוּת** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμή**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμή**. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

**כסה** TO CUT OFF, TO CUT DOWN (a plant), Isa. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

**כסיל** m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, 9;

often with the additional idea of impiety, compare the synonyms אָוִל, נָבֵל and the opp. חָכָם.

(9) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call  i. e. *the giant*. They seem

to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be *سپیل* i. e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. *פסילים* Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i. e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

בְּסִילוֹת f. *folly*. Prov. 9:13.

**כספ** a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence डङ्ग *loin, flank*.  
**This as a word of middle signification—**

(2) is applied in a good sense to *strength* (comp. *power*), *firmness*, *boldness*, whence כֶּסֶף, הֶסֶף confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كَسِلَ to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare נָבֵל, נָבִיל, נָבִילָה, and on the contrary compare words signifying strength applied to *virtue*, as חָזָק). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb קָסַל); also in the derivatives קָסִיל a fool, foolish, קָסִילוּת, קָסָל, folly.

כֶּסֶל m. — (1) *loin, flank*, Job 15:27. Plural כֶּסֶלִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψόαι, ψοῖαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיֵּשֶׁתְּ פִּימָה עָלָי כֶּסֶל “and (because) he made (i. e. produced) fat upon his loins,” fattened himself, γαστριούλος. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(g) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

בְּסֵלָה f.—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

מָלַךְ m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Græκ *Χασελεύ*, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

**כֶּסֶלֹן** ("confidence," "hope"), [*Chesalon*],  
pr. n. of a town in the borders of the tribe of Judah,  
elsewhere called **הַרְעֵלִים** Josh. 15:10.

כִּסְלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כֶּסֶלֹת ("confidences"), [*Chesulloth*], pr. n.  
of a town in the tribe of Issachar, Josh. 19:18.

**כַּסְלוֹת-תָּבוֹר** ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כַּסְלוֹת.]

כְּסִילִים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), the *Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. כְּסִילִים i. q. כְּסִילִים a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

**ספף** TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are סף and others beginning with ס, see סף. Hence—

תַּבְּסִי f. Ex. 9:32; Isai. 28:25, pl. תַּבְּסִי Ezek 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adoreaum, spelt, (triticum spelta, Linn.)*, Gr. ζῆα, ὀλυρά. Germ. *Speltz*, Dinfel, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

**סִפַּף** ["prop.—(1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb **פָּצַע**, and to other roots beginning with **פָּ**, **סָ**, **צָ**); **וְיִפְּצֶנּוּ** **סִפְּפֶנּוּ**"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, כסף, כסף, כסף.

**כָּפַח** fut. יִכְפֹּחַ.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كَسَفَ and خَسَفَ to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כָּפַח silver; hence—

(2) to desire anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see חָתַר and Talmud. להלבין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הִנּוּי לֹא נִכְפָּח “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

**כֶּסֶף** suff. כֶּסֶפִּי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand כָּהָל gold, from its tawny colour, comp. צָהָב). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף “four hundred shekels of silver;” more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף “a thousand (shekels) of silver,” Gen. 20:16; עֶשְׂרִים כֶּסֶף “twenty (shekels) of silver,” Gen. 37:28; Deut. 32:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוּא כֶּסֶפוֹ “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

**כֶּסֶף** Ch. id. silver, emphat. st. כֶּסֶפִּי Dan. 2:35; 5:2, 4, 23.

**כַּסְפִּיָּא** Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

**כִּסְתָּ** pl. f. כִּסְתּוֹת cushions, pillows. Ez. 13:18, so. LXX. προσκεφάλαια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כָּסַח. The letter ח, although not radical, and here marking the feminine gender, is also preserved in the pl. as in חִלְתָּ, חִלְתָּ, compare Lehrg. p. 474.

**כָּעַל** Isa. 59:18; see עָל No. 8.

**כָּעַל** adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כָּעַל so and now (see כָּעַל Neh. 3:16), this more lengthened

form has sprung, just like Sam. כָּעַל, from the Hebrew כָּעַל. Hence כָּעַל הֵיחֵדָּה hitherto. Ezr. 5:16.

**כָּעַל** fem. of the preceding, adv. Chald. so, thus, i. q. כָּעַל, found but in one phrase, כָּעַל Ezr. 4:10, 11; 7:12, and contr. כָּעַל Ezr. 4:17, and so (forth), et cætera.

**כָּעַל** fut. יִכְעַס.—(1) TO BE DISPLEASED, MO-ROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:48; followed by ל of pers., 2 Ch. 16:10.

PIEL כָּעַס to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPHIŁ כָּעַס.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate. provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כָּעַס אֱלֹהֵי יִשְׂרָאֵל 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֱלֹהֵי הַכְּעָסָה “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

**כָּעַס** m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אִשָּׁת מְרִינִים וְכָעַס “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. כָּעֲסִים angers [provocations]; 2 Ki. 23:26.

**כָּעַשׂ** m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כָּעַשׂ see כָּעַשׂ.]

**כָּפָה** f. with suff. that which is curved, or hollow, from כָּפַח.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כָּפָה), [Arabic كَف, Syriac ܟܦܐ];

used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) מִן כָּפָהּ out of the hand of any one, often after verbs of freeing, like כָּפַח 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 13:3, וְאִשְׁתִּי נָתַתָּה בְּכַפִּי “I put my life in my hand,” i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῆν ψυχὴν ἔχω; and the Danes say of a man whose

life is in danger, *ut gaue med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **קָמַס בְּכַפִּי** *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **הִקְהָה בָּהּ**, **תִּקְחֶהּ בָּהּ**, **תִּקְחֶהּ בָּהּ** to clap the hands, see under the respective verbs.

Dual **בְּכַפָּי** with suff. **כַּפִּי**, **כַּפֵּי**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **בְּפִתּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **דְּרוֹת** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רֶגֶל** *the sole of the foot*, Deut. 2:5; 11:24; 28:65; **מְנוּחַ לְבַרְיִדְרָךְ** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **בְּפִתּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by **עַצֵּם**, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **בְּפִתּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **בְּרִיתֵי־הַקֶּלֶב**, the hollow of a sling; 1 Sa. 25:29. **בְּרִיתֵי־הַיֵּד**, the socket of the hip or thigh; Gen. 32:26, 33.

(4) **בְּפִתּוֹת** *Levit. 23:40, palms, palm branches*, so called from their bent or curved form (see **בָּנָה**).

**רֶבֶךְ** m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **ܪܒܟܐ**, whence, in New Test. *Kṛhās*; i. q. *Πέρος*.)

**כָּפַה** TO BEND, TO BOW, TO DEPRESS [kindred **כָּפַה**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפָּה** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **כֶּסֶם בְּסִתְרֵי יָכֶפָה אֵף** "a gift in secret tameth wrath;" LXX. *ἀναρπείει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβίσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּבַה** to extinguish.

**כָּפַח** f.—(1) *palm, palm-branch*, i. q. **כָּף** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כָּפַח וְאַמְנוֹן** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

**כָּפָה** m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַר** 1 Chron. 28:17; Est. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

**קָפַס** ἄπ. *λεγόμεν.* Hab. 2:11, *a cross-beam*, from the root **קָפַס**; Syr. **ܩܦܫܐ** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medic structure ponitur vulgo imάνρωσις* (cf. Sir. 12:18)."

**קָפַר** m.—(1) *a young lion*, already weaned and having begun to ravin; (**נֹוֹר** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**קָפַר**), he became a young lion (**קָפַר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **קָפַר** *נֹוֹר*, "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **غُفْر** and **غُفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **קָפַר** No. 3; Arab. **عُفِرَ** to be hairy, shaggy; comp. **עָפַר**.)

[ (2) "i. q. **קָפַר**. Neh. 6:2, *a village*."

**כֶּפְרִיהָ** (i. q. **כָּפַר** *a village*), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

**כָּפַל** ["*ἄπ. ἡλῶ* to divide equally, to distribute; whence **כָּפַל**: part, portion; Arab. **كَنَل** portion, equal part; and Dual **كَنَلًا**"] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **כָּפַל** to double, to roll up; Syr. Ethpe. **ܕܡܠܐ** to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, *to be doubled, or repeated*, Eze. 21:19. Hence **כָּפַל** and—

**כָּפַל** m. *a doubling*. Job 41:5, **כָּפַל רָקְנוֹ** "the doubling of his jaws," i. e. *his jaw armed with a double row of teeth*.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי בְּכָפְלִים לְחֻשְׁפָּהּ** "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

**כָּפַן** TO PINE, from hunger and thirst ["Arab. **كَفَنَ** to roll up;" see Thes.]; once used of a vine

wanting water, followed by על; Eze. 17:7, "behold this vine, עלה קנהה ששקה עליו thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפר m. *hunger, penury*, Job 5:22; 30:3.

כפר an unused root; see כפר [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots קנה, קנה, קנה.)

No. 1. קו hollow, and קנה, קנה to hollow, to vault; קנה to dig out; קנה to bore out; and compare the Gr. κάμνω, κάμνω, γνάμνω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. *caff* = *tippen*, *umtippen*, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. קפופים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns כפר, כפר.

כפר prop. TO COVER, TO COVER OVER, whence כפר and כפר a covering. Arabic كثر fut. I. and غفر to cover. Specially—

(2) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(3) *covered with hair, to be hairy, shaggy*, see כפר.

(4) *to cover sins*, i. e. to pardon; compare כפר No. 4, and כפר. Arab. كثر II. to expiate a crime, كثر to pardon.

PIEL כפר fut. יכפר.—(1) *to cover*, i. e. to *pardon sin* (comp. כפר); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and על of pers. (compare כפר Ps. 3:4). 2 Chron. 30:18.

(2) *causat. to obtain forgiveness*.—(a) *to expiate an offence*, followed by an acc. Dan. 9:24; Eze. 45:30; followed by על Lev. 5:26; followed by על Ex. 32:30; followed by ל Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender to*

*free him from charge*; followed by על of pers., Ex. 30:10; Lev. 4:20; followed by על Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:18, ויכפר עליו הכהן על חטאתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, ויכפר עליו הכהן מהחטאת "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with ל prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יכפר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements.

(Aram. כפר, כפר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33. Nu. 35:33.

HITHPAEL, fut. יכפר 1 Sa. 3:14, and—

NITHPAEL, יכפר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כפר, and pr. n. כפר.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كثر id.

כפר העמוני ("village of the Ammonites"), [Chephar-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In ינה קרי ק'.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) *pitch*, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كثر id.)

(3) *cypress*, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حنا, حنا, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *near over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֵּל הַכֶּפֶר a bunch of cypress; pl. נִפְרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation, or redemption*; Exod. 21:30; 30:12, נִפְרִי נַפְשִׁי “the redemption-price of his life;” Isa. 43:3, כֶּפֶר “the price at which thou wast redeemed.”

נִפְרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַנִּפְרִים the day of atonement, Lev. 23:27; 25:9.

נִפְרֶת fem. *a covering*, from the root נִפַּר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; הַבֵּית הַנִּפְרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium*; Luther, *Onabensstuhl*) [English *mercy-seat*], as though it were from the signification of *propitiation*; see נִפַּר No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

נִפֵּשׁ prob. i. q. כִּבֵּשׁ, I, IV., *to cover over* with any thing.

HIPHIL, Lam. 3:16, הִכְפִּישֵׁנִי בְּאַפֵּר “he has covered me over with ashes.” Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (נִכְשַׁעַת באפר Ber. Rabba, §75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. ἐψώμισέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

נִפֵּת Chald. *to tie, to bind*; pret. PETL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

נִפְתָּוֹר a quadrilateral, which appears to me to be compounded of the trilaterals נִפַּר to cover, and נִתָּר to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, Σαῦλεν-Καπίτάλ, Knauf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαυρωτήρες, Vulg. *spherulæ*; Josephus (Ant. iii. 6, §7)

renders it by pomegranates; compare Syr. حَصْلُ blossom of the pomegranate.

(2) [*Caphtor*], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. נִפְתָּרִים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words יִצְחָק וְיָעֶזְבֶּל מִיָּסֶם פְּלִשְׁתִּים by comparison with the other passages, seem as if they should stand after נִפְתָּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called פְּתִיִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called קְרֵתִי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כֶּר plur. כְּרִים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. حَصْبَحَة fattened; Ch. פֶּטִים fat. Collect. Isa. 16:1, שְׁלַחְכֶם מִלְּאֵל אֶרֶץ “send ye the lambs of the ruler of the land,” i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, לִבְשׁוּ כְרִים הַצֵּאן “the pastures are clothed (adorned) with flocks.”—(b) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَشش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture*; Hesych. Κάρα...κρίβαρον. Κάρα...ἰωνες τὰ πρόβατα. Κάρος...βόσκημα, πρόβατον. Κάρος...βόσκημα. Compare Bochar, Hieroz. i. 429.)

(2) כֶּר הַנֶּמֶל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding*. [jolting] motion, or like *currus a currendo* (comp. אֶפְרַיִם). Arab. كَمْر and كَمُور, also قمر id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כָּר prop. *piercing through, a piercer*; hence *an executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. קְרֵתִי. It occurs three times in pl. כָּרִי

(for **כרוב** Lehg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכְרִי וְהַכְרִי** executioners and runners, and 2 Sam. 20:23 in כחיב, of king David's guards, **הַכְרִי וְהַכְרִי**, **הַכְרִי וְהַכְרִי**. [Root כר.]

**כר** m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חֶסֶר**. (The Arameans commonly use **כר** for the Hebrew **חֶסֶר**. The Hellenists also adopted *κύπος*.) The origin of this word is in its round form, and **כר** appears properly to signify a round vessel. See the root **כרר**.

**כָּרָא** Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpaël, Dan. 7:15, **אֶתְכַרְרִי רִיחִי** "my spirit was grieved."

**כָּרַב** a doubtful root, see **כָּרַב**. **כָּרַבֵּל** quadrilateral, i. q. **כָּבֵל**, **כָּבֵל** (which see), TO GIRD, TO PUT ON, the letter **ר** being inserted. See Lehg. p. 864. Pass. **מְכַרְבֵּל** girded, clad, 1 Ch. 15:27; hence—

**כָּרַבֵּל** Ch. f. a cloak. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. **כָּרָא** and Arab. **كَّرَا** to dig the earth. Kindred roots are **כָּרַר** No. 1, **כָּרַר**, also **כָּרַר** and **כָּרַר**; e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בָּלֵעַל פִּתְרָה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תְּכַרְוּ עַלְיִי עֵקֶם**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יָכְרוּ עָלָיו חֲבֵרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרִיתָ לִּי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי קָלִיתָ לִּי**, "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Staar stecken*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jem. die Bunge lösen*.

["NIPHAL pass. of Kal, Ps. 94:13."] Derived nouns, **כָּרָה** No. 1, **מְכַרְבֵּל**.

II. **כָּרָה**—(1) TO BUY, i. q. **כָּרָה**, **כָּרָה**. Deu. 2:6;

Hos. 3:2. (Arab. **كَّرَا** I, III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **كَّرَا** to make a feast, especially on the completion of a building, also **كَّرَا** to entertain as a guest, **كَّرَا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, zu denen man einkaufen muß.)

I. **כָּרָה** or **כָּרָה** f. pl. const. **כָּרָה**, pits, cisterns, root **כָּרָה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹת כָּרֹת רְעִים וְנִדְרוֹת צֹאן**, "fields full of shepherds' cisterns and folds for flocks." In the word **כָּרֹת** allusion is made to **כָּרֹתִים**, verse 5.

II. **כָּרָה** f. feasts, banquets, from the root **כָּרָה** No. II. (2). 2 Ki. 6:23.

**כָּרֹבִים** pl. **כָּרֹבִים** m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיָּרֶקֶב עַל כָּרֹבִים**, "and he rode upon a cherub, and did fly;" Ps. 18:11, **יָשָׁב תְּכַרְבִּים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr.

**ܟܪܒܐ** powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כָּרַב**, by a transposition of letters, stands for **כָּרַב** and **כָּרַב** as if **כָּרַב** divine steed (Ps. 18:11); compare Arab. **كَرْب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vet.



Persarum, p. 263) **כְּרוּב** is i. q. **כְּרֹב** (comp. **כֶּרֶב** = **קֶרֶב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Intro. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרוּבִים** are the same as the **γρύφες** (**Greifen**) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. **گريفتن** (**greifen**) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. **Cherub**. [Other conjectures are given in Thes.]  
(a) [**Cherub**], pr. n. m. Ezr. 2:59; Neh. 7:61.

**כְּרוֹחַ** m. Ch. emphat. **כְּרוֹחָא** a herald, Dan. 3:4 (Syr. **ܟܪܘܚܐ**); from the root—

**כָּרַח** Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. **ܟܪܚܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. **krus**, to cry out; Zend. **khresid**, one crying out, a herald; Pers.

**کریستن** to cry out; Greek **κηρύσσω**, also **κρίω**, **κράζω**; Germ. **kreischen**, **kreisen**; Engl. *to cry*; compare **כָּרַח**. Amongst the Arab Christians **كرز** is to preach, for **κηρύσσειν**.)

**כָּרַי** 2 Ki. 11:4, 19; see **כָּרַי**.

**כְּרִית** ("separation"), [**Cherith**], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

**כְּרִיתוֹת** and **כְּרִיתָתָא** f. a cutting off from marriage, a divorce; **כְּרִיתָתָא** Deut. 24:1, 3; Isaiah 50:1; **כְּרִיתָתָא** Jer. 3:8, a bill of divorce. Root **כָּרַח**.

**כָּרַח** an unused root; Syriac **ܟܪܚܐ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כָּרַח**, to surround, (whence **כָּרַח** circuit, circle), formed by the rejection of one radical; compare **כָּרַח** a chain, from **כָּרַח** (Hebr. Gramm. p. 73).

Hence **כְּרִיתָתָא** a mantle; Syriac **ܟܪܚܐ** a fortress; compare **כְּרִיתָתָא**, and—

**כָּרַב** an unused quadrilateral; Zab. to surround, compounded of **כָּרַח** to surround, and **כָּב** (which see) to roll together. Hence—

**כָּרַב** m. with suff. **כְּרִיבֹו** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

**כָּרְכַם** m. **curcuma**, **crocus Indicus** ["the **crocus**, whether the Indian or the common"], Cant. 4:14; LXX. **κρόκος**. (Ch. **כְּרִיכָא**, **כְּרִיכָא** **crocus**, to dye a crocus colour; Arabic **كركم** id.; Sanscrit **kankom** and **kunkuma**; Armen. **khekhrym**.)

**כְּרִיכָא** ["fortress of Chemosh"], [**Carchemish**, **Charchemish**], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek **Καρχίσιον**; Latin **Cercesium**; Arab. **قَرْقِسِيَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כָּרַח**, Syr. **ܟܪܚܐ** a fortress, and some proper name **כְּרִיכָא**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **כְּרִיכָא** i. q. **כְּרִיכָא** pr. n. of an idol.]

**כָּרְכַם** [**Carcas**], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کَرکس** eagle. ["Compare Sanscrit **karkaza**, severe, Benfey."]

**כְּרִיכָא** f. **dromedaries** or swift camels [Isa. 66:20], (compare Herod. iii. 103, **αἱ γὰρ σφί κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι**), so called from their *leaping* or *bounding* [*jolting*] motion; (root to dance), **כָּרַח** to dance), their pace being sometimes quickened by musical instruments [?]. See Bochart Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

**כָּרַם** an unused root. Arab. **كرم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كرم** good and fertile ground; **كروم** land producing fine plants. Hence—

**כָּרַם** m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרָמִים** pl. **כְּרָמִי**, **כְּרָמִי**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כָּרַם** an olive yard, Jud. 15:5. **כְּרָמִי** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opposed to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרָמִי** a garden of

wine [but the reading is *כרמי* *Am. 5:11*. A vineyard is also sometimes used in the prophets as an image of the people of Israel, *Isa. 3:14*; *5:1*, seq.; *27:2*, *Jer. 12:10*, compare *Matt. 20:1*, seq.; *21:28*;

*Luke 20:9*. (Arab. *كرم* id.) Hence the denominative—

*כרם* m. (like *כרם* from *כרם*) a vinedresser, *Joel 1:11*; *Isa. 61:5*.

*כרמי* ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, *Gen. 46:9*; *Ex. 6:14*—(2) *Jos. 7:1*. From No. 1 is derived the patronymic which is spelled the same (for *כרמי*), *Num. 26:6*.

*כרמיל* m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. *כרמי*, which see; in the more ancient, *חולצת* *Ch. 2:6*, *13*; *3:14*. The Hebrews adopted this word from the Persians; it is from the Pers. *کرم* *kerm*; Sanscr. *krimi*, a worm; and *آل* bright red; compare Armen. *karmir*; Arab. *قرمز* *coccus*, worm, *قرمز* *coccus*; Germ. *cramoisi*, carmesin [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermilion.]

*כרמל* (from the noun *כרם* with the addition of the termination *el*, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, *מקום אילנות פירות ושרות תבואה*), sometimes used in opposition to a desert, sometimes to a forest; *Isaiah 29:17*, "Lebanon is changed into a garden, and the garden shall be a forest;" *Isa. 32:15*, *16*; *Jer. 2:7*, "I brought you forth *כרמל* into a land like a garden, that ye might eat the fruit thereof," *Isai. 10:18*; *16:10*; *Jer. 48:33*; *2 Ch. 26:10*; with suff. *כרמלו* *Ki. 19:23*; used of Lebanon, *ישר כרמלו* "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand *כרמל* *Lev. 2:14*, i. e. *grits, corns, polenta, early grain*; and thus by an ellipsis of a common word, *כרמל* *Levit. 23:14*; *2 Ki. 4:42*. In both the passages in Leviticus *כרמל* are offered on the altar with bread of the first fruits,

with which it is also joined, *Ki. loc. cit.*; and perhaps we may understand *grits, polenta* (*αλφρα*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen-und Gerstengrütze*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, *א שבלת רכה ולחה* a fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. *הכרמל* *Am. 1:2*; *9:3*; *Jer. 4:26*; *Cant. 7:6*; fully *הר הכרמל* (the mountain of the garden), *1 Ki. 18:19*, *20*; without the art. *Isa. 33:9*; *Nah. 1:4*; *Josh. 19:26*. *Cant. loc. cit.* *כרמל* *ראשוך עליך* "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi *Palästina*, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [*کرمل* *Kurmul*. Robinson], a chalky mountain, *Josh. 15:55*; *1 Sa. 15:12*; *25:5*. See Relandi *Palästina*, p. 695; Seetzen in v. Zach's *Monatlicher Correspondenz*, t. 17, page 134.

The Gentile noun is *כרמלי* *1 Sa. 30:5*; *2 Sa. 23:35*; fem. *כרמלית* *1 Sa. 27:3*.

*כרן* [*Cheran*], pr. n. m. *Gen. 36:26*. (Arabia *کران* i. q. *כנור* a harp.)

*כרסא* Chald. a throne, tribunal, i. q. Heb. *כרסא* (the double *s* being changed into *rs*, see the letter ר), *Dan. 5:20*; with suff. *כרסאיה* *Dan. 7:9*; pl. *כרסאין* *ibid.*

*כרסם* quadril. derived from Piel of the verb *כרס*, which see, for *כרסם* (see *כרסא*, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, *Psa. 80:14*. (Arabic *كرس* to cut off, to corrode, to depasture, to gnaw, to devour; Chald. *כרסם* to devour, depasture, as a locust.)

*כרע* TO BEND, TO BOW, used intrans. of the knee, *שם beugen* (vom Knie). (A kindred root is *כנע*, which see. ["Samar. *כנע* to lie down."] Just as from *כנע* is *כנף* leg, so from *כרע* is *כרע* *crus*, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, *כרע*, to be bowed down through age, or while at prayer.) Hence *Isa. 45:23*, *תקרעו כל בשר* "every knee shall bow." Hence used of a man, *כרעו אל פניהם* to bow

*upon one's knees*, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *השתחויה*, Ps. 95:6. Followed by *ל* of pers. Est. 3:2, 5; Isa. 45:23; *לפני* Ps. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נפל*. Job 4:4, *בָּרָעוּם בְּרָעוּם* “falling (failing, or bowing) knees.” Psal. 20:9, *בָּרָעוּ וְנָפְלוּ* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9, *בָּרַע רַבִּין* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolf Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, *בָּרָעוּ אֲפָיִם אֶרְצָה* “and they bowed themselves with their faces to the ground.” Hence *בָּרַע עַל אִשָּׁה* *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

**HIPIHL**—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

**בָּרָעִים** dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter-schenkel*, das *Wadentein*, vom *Knien* abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كراع*), Lev. 11:21.

**בָּרָפִים** *fine, white linen, or cotton cloth*, Est. 1:10; Arab. *كرفس*, Pers. *كرباس*, Gr. *ἀρπασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

**בָּרַר** a root not used in Kal.—(1) prop. to go, or move in a circle, compare the kindred but softer roots *בָּרַל* and *בָּרוּל*. Hence *בָּר* prop. a round vessel, i. q. *בָּל*, *בָּלָה*.

(2) *to dance* (comp. *חול* No. 1; Gr. with a prefixed sibilant, *σκαίρω*), *to exult, to leap* (see *בָּר* a lamb, so called from its leaping); also, *to run*, whence *בָּר* No. 2, a camel's saddle (comp. *curro, currus, carrus, carrum*; Engl. *to carry*).

**PIEL בָּרַר** *to dance*, 2 Sam. 6:14, 16, i. q. *בָּרַד* in the parallel place, 1 Chron. 15:29. Hence *בָּרָדוֹת* dromedaries, from their bounding motion.

From *בָּרַר* in the first signification of *going round*, is derived the secondary triliteral *בָּרַד* to surround, and the noun *בָּרַר* for *בָּרַר* a circle, a circuit.

**בָּרַשׁ** an unused root, *to bend, to bow oneself*, i. q. the kindred *בָּרַם*. Hence—

**בָּרֶשׁ** *the belly*, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *בָּרוּחַ* from the root *בָּרַח*, Jerem. 51:34; (Aram. *כְּרִישׁ* i. q. *בָּרֶשׁ*, Arabic *كش* the ventricle of ruminating animals, *كشاة* a woman with a large belly.)

**בָּרֶשׁ** pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κῦρος*, *κύριος*, *ἡλιος*), and rightly so; for it is the Zend. *khoro*, *hur*, *ahurō*; Pers. *خور*, *دور* (compare Sanscr. *śr̥g*, *śr̥gi*, and the word most frequently used, *śr̥jja*); *בָּרֶשׁ* is a termination added, as in *בָּרֶשֶׁת*.—As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name *בָּרֶשׁ* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *בָּרֶשׁ* uprightness), it is needless to do more than mention it.

**בָּרֶשֶׁתָּה** [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *كارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

**בָּרַת** fut. *יָבַת*!—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *בָּרַתִּי הַעֲצִים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *בָּרִית* Levit. 22:24; more fully *בָּרִית שְׁפָכָה* Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *בָּרִית* *קִבְּרִית*; Gr. *ὁρκια τέμνειν, τέμνειν σπονδάς*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpres, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*). Commonly construed followed by עִם and אִת (אִת) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by ל—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1. לְעֵינַי בְּרִית בָּרַתִּי “I made a covenant with my eyes,” i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 31:7; Isa. 55:3; 61:8; Jer. 32:40. —(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָתָה בְּרִיתוֹ לָנוּ בְּרִית, “now grant a league to us;” verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2. —(c) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נִבְרַת בְּרִית, “and thou hast joined with thee (some) of them in covenant;” Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֶמְנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַזֶּה מֵעַמּוֹ, “that soul (that person) shall be cut off from his people,” Gen. 17:14; Levit. 7:20, 21; עֲמֹ, עֲמֹ Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מִיִּשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַזֶּה Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא-יִכָּרֵת לְךָ אִישׁ מֵעַל בִּסְמֵא יִשְׂרָאֵל “there shall not fail thee (perish unto thee) a man from off the throne of Israel;” 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא-יִכָּרֵת מִכֶּם עֶבֶד “there shall not fail (i. e. cease) from you a slave;” i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתֵיהֶם divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL בָּרַת and בְּרַת *to be cut off, or down*, Jud. 6:28. Eze. 16:4.

HIPHAL.—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא-תִכְרִית אֶת-חַסְדְּךָ מֵעַם בֵּיתִי “that thou withdraw not thy mercy from my house.”

HOPHAL הִכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except בְּרִיתָה, בְּרִית.

בְּרִיתוֹ f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root בָּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַבְּרִיתִי וְהַפָּלְתִּי 2 Sa. 8:18; 15:18; 20:7, נָצַב (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare בָּרַי, בָּרַח, אֶמְנָה). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 3:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that בְּרִיתִי signifies that island; see that word. Others suppose בְּרִיתִי to be so called from בָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

בָּשָׂב [pl. בָּשָׂבִים] m. and בָּשָׂבָה f. by a transposition of letters, i. q. בָּבָשָׁה, בָּבָשָׁה (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

בָּשָׂד an unused root. Arab. كَشَد to cut in, gain.

בָּשָׂד [Chesed], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (נשרים) may be derived from him. Compare אֲרֶכְשָׁר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

נשרים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called נשרי בבל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. נשרים Isa. 47:1. Their country is called נשרים Chaldæa, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. נשרים f. (as in Latin *Bruttii*, *Samnites*, for their country), Jer. 50:10; 51:24, 35. נשרים into Chaldæa, Ezekiel 16:29; 23:16. In a wider sense, the name of Chaldæa also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence נשרים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بدية الشام), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, *Emendationen zum A. T.* p. 41, seq. As to the form *Χαλδαῖος*, *Chaldæus*, perhaps both this and the Heb. נשרים may be formed from a more ancient form נשרי which is still preserved in the name; the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

נשרי emph. נשרים pl. נשרים Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

נשר *παρὰ λεγύμ.* Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كشي Conj. I. and V. to be filled with food (Kamûs, p. 31).

נשר m. *an axe, a hatchet*, so called from cut-

ting down (נשר), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

נשר (once fut. ינשר Prov. 4:16 elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms נער and ננע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word נער to totter, pr. in the ancles, to waddle, from the quadrilateral נער an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as נער, ננע, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence נשר means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2; הָמָּה נָשָׁלוּ וַיִּפְּלוּ “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24. נשרי נצום “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. נשר tired out, wearied, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by נ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3. NIPHAL נשר fut. ינשר i. q. Kal to totter, to sink down, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 נחם and—

HIPIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, נשר, נשר, נשר and—

נשר m. *a fall*, Prov. 16:18.

נשר unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. *λατρεύειν*), Phil. 1:4 (for Gr. *δύνανται ποιεῖν*). Like many Syriac words relating to worship (e. g. נשר, נשר, נשר, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL נשר *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. נשר, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. נשרה Exod. 22:17. LXX

φαρμακός, φαρμακείσθαι. Vulg. *maleficus, maleficus artibus inservire*.

Hence pr. n. אֲכַשֵּׁף, and the words which immediately follow.

כְּשָׁף only found in pl. קְשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

אֲכַשֵּׁף *an enchanter*, Jer. 27:9.

כָּשַׁר fut. יִכָּשֵׁר.—(1) TO BE RIGHT, like the cognate roots אָשַׁר, יָשַׁר; followed by לְפָנַי Est. 8:5, וְכָשַׁר הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed*; hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

הִפְחִיל, *to cause to prosper*, Ecc. 10:10.

Hence כִּישָׁר, כִּישָׁרָה, and—

כִּשְׁוֹן m. Syr. كَفْلٌ.—(1) *success, prosperity*, Ecc. 2:21; 4:4. See כִּשְׁוֹןָה.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכָּתֵב. TO WRITE. (Arab., Syr., Ch. id. “Æth. ቀጥጥ: book, letter”.) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; Jer. 36:2; Eze. 2:10, and כָּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, לִיהוָה pr. “he fills his hand with letters (er beschriftet seine Hand) in honour of Jehovah;” compare Ex. 32:15; Eze. 2:10. כָּתַב לְכָרֶם to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by לְ Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Eze. 4:7, אֲרָמִית “written in Aramaean letters.” Specially it is—(a) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(b) *to describe*, Jos. 18:4, 6, 8.—(c) *to inscribe, to put down in a list, men, citizens, or soldiers*, Ps. 87:6, יִכָּתֵב בְּכֹתֹב עַמִּים “Jehovah will count as he writes down the peoples:” Isa. 4:3, כָּל־הַכָּתוּב לְחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) *to write a sentence, i. e. to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PHEL i. q. Kal let. d, Isa. 10:1

Hence כְּתָב and the words immediately following

כְּתָב m. (with kametz impure) i. q. Syr. كَلِمَة

Arab. كتاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכָתֹב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Eze. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Eze. 6:18; 7:22, לֹא כָתָב “without prescription,” i. e. at will, as much as is wanted.

כָּתַב fut. יִכָּתֵב Ch. to write, Dan. 5:5; 6:26; 7:1.

כְּתָבָה fem. writing, [mark], Levit. 19:28; see עֲקֵצָה.

כִּתִּיִּים and כִּתְיִים Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses or Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscriptt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אִישׁ כִּתִּי בֶן חֲדָשׁ... אֲשַׁכְתִּי i. e. אִישׁ כִּתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea in general, especially the Northern Greece, and the islands and shores of the Ægean sea*; (in the same manner as אֲרָם, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιεύς βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῆ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χέθιμος δὲ Ἰέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὐτῇ νῦν καλεῖται. καὶ ἅπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χέθιμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ισχύουσα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνων

σάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Πόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

**בְּתִית** m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i.e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **בָּתַח**.

**בָּתַל** an unused root; Arab. **كَتَلَ** to press into one; whence **كَتَمَ** a compact mass of clay. Hence—

**בָּתַל** m. [with suff. **בְּתִילִי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

**בָּתַל** Chald. id. Dan. 5:5; plur. **בְּתִילָא** (like **בָּרָא**, **בְּרִיאָה**), Ezr. 5:8.

**בְּתִילִישׁ** (prob. contr. from **בָּתַל**=**בְּתִילִי** and **יִשׁ**), [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

**בָּתַם** unused in Kal.—(1) i. q. **כָּתַם** TO HIDE AWAY, TO LAY UP; see **בָּתַם**.

(II) to be soiled, stained; Syriac Pael **ܕܬܡ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **בָּתַח**, by a change of the letters **ח** and **כ**; see **בְּתָחִים**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

**בָּתָם** m. a poetical word, gold; prop. that which is hidden away in treasuries, that which is precious (comp. **בָּנוֹר** and **בְּנוֹרָה**; Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

**בָּתַן** an unused root, perhaps i. q. **בָּתַם** No. I, and Æthiopic **በጥን**: to cover, to cover over, **ተጥን**: to clothe oneself, **ጥን**: a tunic, a vest. Hence—

**בְּתִנָּה** (only in absol. state) and **בְּתִנָּת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **בְּתִנָּתִי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see **בְּתִיִּים**).

(The etymology is uncertain. Arab. **كَتَنَ**, Chald.

**ܕܬܢ** is flax, linen; compare **كُتْن**, **كُتْن**, **كُتْن** cotton, cotton cloth, Germ. Gotton, Gattun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **בְּתִנָּת** from the idea of covering, and clothing; see the root **בָּתַן**.) Plur. **בְּתִנּוֹת** Exod. 28:40; 29:8; 40:14; and **בְּתִנּוֹת** Ex. 39:27; const. **בְּתִנּוֹת** Gen. 3:21; Ex. 39:27; with suff. **בְּתִנּוֹתִי** Lev. 10:5.

**בָּתַךְ** [Derived in Thes. from the unused root **בָּתַךְ**, const. **בְּתִיךָ** f.—(1) THE SHOULDER; as to the difference of this from **בָּתַךְ**, see that word. (Arab.

**كَتَف**, **كَتَف** id.; whence is formed the denominative verb **كَتَفَ** to wound in the shoulder, etc.) On the shoulder (**בָּתַךְ** על **בָּתַךְ** Isa. 46:7; 49:22; **בְּתִיךָ** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **וַתִּתֵּן** **בָּתַךְ** **סִמְרִית** “and they gave a revolting shoulder,” i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בֵּין בְּתִימֵי** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, “(Benjamin) shall dwell between his shoulders (Jehovah’s),” i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, “they shall fly upon the shoulder of the Philistine,” they shall attack their borders, an image taken from birds of prey.

Plur. **בְּתִימוֹת**, const. **בְּתִימוֹת**, with suff. **בְּתִימֵי** (both fem.).—(1) the shoulder pieces of the high priest’s dress (**אֶפֶסֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

**בָּתַר** unused in Kal; prop. TO SURROUND, i. q. **בָּתַר**, see a long series of connected roots under the word **בָּתַר**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חול Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פ.

(2) *to put on as a crown, to crown oneself with anything* (see פתר). Prov. 14:18, פתרום "the prudent are crowned with knowledge."

Hence פתרה, and—

פָּתַר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις*, *κιδάρις*, Curt. iii. 3.

פָּתָר plur. פְּתָרוֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פָּתַח; Germ. *quetſchen*. Prov. 27:22. Syr. to strike, to fight.

Derivative, פְּתִישׁ a mortar.

פָּתַת fut. יִפֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פְּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL pass. פִּתַּח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יִפְתֹּי *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִפֹּת *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פְּתִיתָה, פְּתִיתָה.

ל

*Lamed*, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֵד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with נ, e. g. לָמַד and נָמַד to burn, נָמַד Chald. לָמַד, לָמַד a sheath, נָשָׂה and לָשָׂה a chamber, a cell; נָתַן, Syr. ܠܬܝܬ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, *ψαλτήριον*, Chald.

ܠܡܝܢ, Arab. ܠܡܝܢ etc. where *n* has sprung

from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g.

שֶׁלֶשׁ a chain, Chald. and Arab. سَلْسَلَة, and even سَلْسَلَة palaces, by a softer pronunciation, אֶלְמִנּוֹת Isaiah 13:22; אֶלְמִי and אֶלְמִי Chald.

lo! אֶלְמִי Arab. ܠܡܝܢ midst (compare *lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into *r*, e. g. אֶלְמִי, אֶלְמִי.

אֶלְמִי a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. ܠܡܝܢ godhead; see also the play of words, in לָמַד and לָמַד Mic. 1:13.—(c) more rarely with

ס, as מְלָכָה, Arab. جَمجمة the skull.

(2) sometimes with ר, as מְלָכָה Chald. ܠܡܝܢ and מְלָכָה to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίηρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as מְלָכָה to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see מְלָכָה (bupreln), מְלָכָה (Gártchen), מְלָכָה (Anóchet), מְלָכָה (Anóchet, cup of a flower).

ל before monosyllables and barytone dissyllables, as מְלָכָה, מְלָכָה (comp. Lgb. 628), with suff. לִי; לָמַד, לָמַד in pause; לָמַד, לָמַד; לָמַד, לָמַד poet. לָמַד, לָמַד (Arab. ل, Æth. ܠ, Syr. ܠ), a prefixed preposition, abbreviated from מְלָכָה, to which it is, to a considerable extent, synonymous; but with this difference, that מְלָכָה is more frequently used in a proper